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BE Your Own Doctor

Tried and tested experiments in Raw Food, scientific internal and external bathing, Fasting and constructive exercise, based upon the "Unity of all Disease" and the equally uniform remedy.

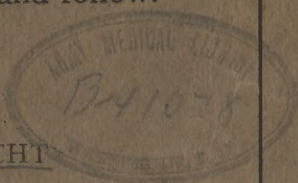
A Treatise

the aim of which is the Prevention of Disease, (understanding that the same means will also cure), and the bringing about of a state of more health and more and greater happiness by observing a few fundamental natural Laws, which any one able to read can understand and follow.



By

WILLIAM UTRECHT



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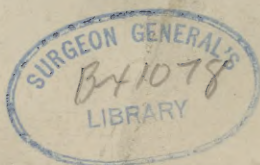
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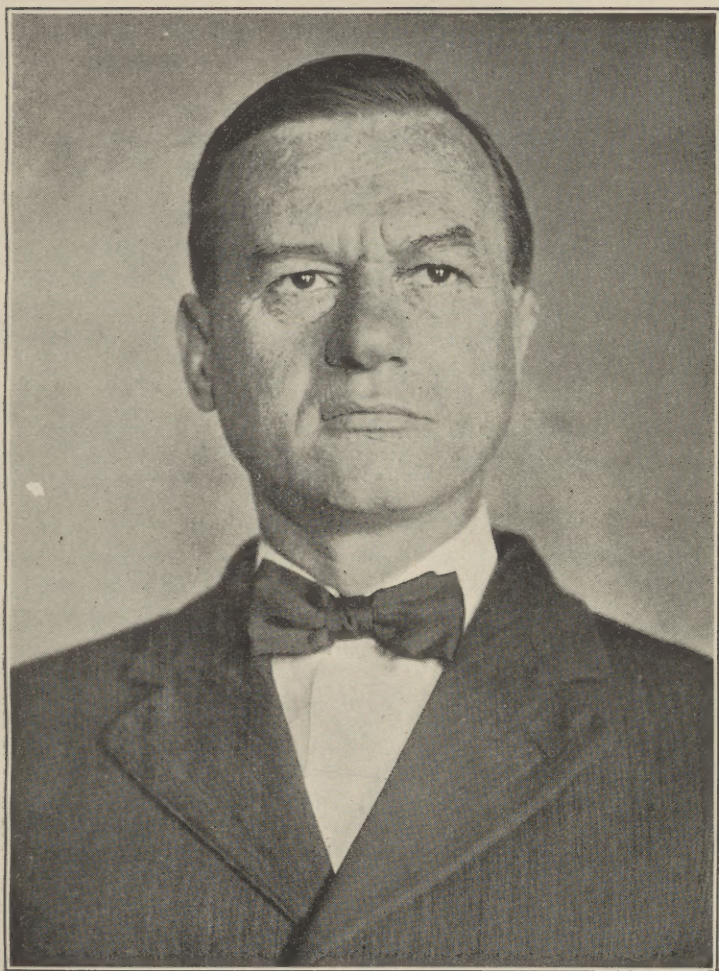


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WILLIAM UTRECHT, MARCH, 1921.

Foreword

"THE STRENGTH OF A NATION DEPENDS UPON THE COMPARATIVE HEALTH OF ITS CITIZENS."

"No man can improve upon Nature!"

By cooking, baking, preserving or otherwise preparing food you spoil the food. The only real cook is the sun!

Bad food can never be made good by good cooking, but good food is most often spoiled and made bad by cooking. The more you cook, bake and fry, the less wholesome and the less nutritious food will you have; the less you cook, the more wholesome will your food be.

"The best tonic is fresh air! The best stimulant is unspoiled food! The best developer, both physical and mental, is constructive exercise! The best restorative is wholesome sleep!"

"PURE DRUGS MEANS PURE POISONS!"

By leading a more natural life you can eliminate Drugs, even at this day, in our big cities.

"IGNORANCE IS THE ONLY SIN, against it even the Gods sometimes fight in vain!"

This little book is written for those who are tired of being sick, tired of drugs and doctors, and are earnestly seeking health and have found by their own experience that health and a proportionate state of happiness can not be bought for a price in a Drugstore in the form of tablets or a lotion, or by an operation or some other miracle. It is written for those who are beginning to see that health can be obtained only by observing a few fundamental natural Laws or health-rules, and in no other way, and that, the closer one observes these rules, the closer in proportion will be the approach to a state of perfect health, which is the ideal, and that the further one drifts away from these, the further will one also drift away from this ideal and consequently also from happiness, for health is the basis of all happiness and the latter can be enjoyed only in proportion as one has obtained the former.

It is also written for those who are beginning to understand that no one else, not even a doctor, can secure health for you, but that each has to work for it, in the same manner, slowly and gradually, step by step, as one has to work for an education, physical strength and beauty, knowledge, efficiency, endurance, love, friendship and appreciation, etc., in fact, all the things really worth while having can not be bought for a price,

they have to be acquired, one has to work for them, and it is good that this is so, for if these too could be monopolized, life might indeed lose its attractiveness.

All those who are still superstitious and believe that they can break Nature's Laws forever and emerge unpunished, who will blame the stars and the devil or a sudden change in climate, or anything else, for whatever pain and suffering may be theirs, and refuse to look to themselves for the causes, may well stop the reading of this now and strain their eyes no longer, for this pamphlet was not meant for them.

We might further say that this booklet, even though we advocate the simple life, was not written for the purpose of advising you to stint yourself still further, or to get along on less food, less clothing, less shelter and fewer luxuries, oh no, by no means; on the contrary, it is written for the purpose of showing you how to use purer and more wholesome food, food that is most vitalizing, regardless of what the price may be, so you, as a result thereof, may be able to enjoy more health and more of the good things of life, more life, extensive and intensive, and in a greater measure help to make this world a better place to live in.

The author wishes to instill into you or inoculate you with a desire for a more thorough and deeper education, and by giving you his experiences, not only on "How to keep well," but how to reach the very top of your physical limitations, he believes to be aiding you in this direction, for without being first physically at your best, it is impossible to reach the highest mental plane. The old Romans, many years ago, recognized this fact when they said that: "In a sound body only is a healthy soul possible." Sick men can not harbour any desires except to get well. To them that is the most important. Pain and suffering and high ideals can not exist together in the same body at the same time. Only when you are well can you entertain and consider other matters, and the loftiness of your desires is most often determined by the degree of health which you enjoy.

In writing this little book the writer is trying to sketch the fundamentals of the main road which all of us will have to travel in the search for perfect health, he thereby hopes to be of aid to at least a few of our fellow beings to make the most of themselves, both physically and mentally, with the inherited material on hand.

W. U., August 1921.



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no. 2

DRUGS DO NOT CURE

Many men and women have by this time found out that Drugs do not cure, and the number of these is steadily and rapidly increasing. Yes, their own experience has at last convinced them that the use of drugs or medicines of any kind for the purpose of curing disease or alleviating suffering is a fallacy and one of the greatest absurdities, regardless of whether these drugs or medicines are taken upon your own initiative in the form of patent medicines or house remedies, or whether they are administered by a man who claims to be skilled or trained in the profession. The best that can be said for the use of drugs and medicines is that they will give relief, so-called relief, for a certain length of time, perhaps for an hour or for a day, for a month or under certain circumstances even for a longer period—so-called “relief” only—which in reality is nothing but a suppression of symptoms, which symptoms will re-appear and re-assert themselves after a while more forcefully, perhaps in some other part of the body, in an aggravated and intensified form.

Permanent relief, or rather a cure, can never be brought about by the use of drugs of any kind, regardless of whether they are of mineral or vegetable origin, and regardless of from what part of the globe they may come. This statement we make most emphatically, knowing that practically all men and women who have arrived at the age of 35 or 40 and who have lived on what is called the mixed diet, do suffer more or less from some ailment or other. For evidence or proof of this we do not have to search very far. The many hospitals, which are still being increased in numbers and size, are the best testimony.

By the mixed diet we mean a diet consisting of meat and other cooked and prepared food, in short, spoiled food, that is, many varieties of different foodstuffs indiscriminately mixed at one meal, as is generally served in a boarding house or restaurant, or even in private residences, and made tasty with salt, pepper, mustard, tomato catsup, vinegar, etc.

Life insurance statistics tell us that the average life of man is about 40 years. It should be from 150 to 200 years, as compared to the duration of the lives of animals out in the wild, where they are not made sick by man by being compelled to breathe foul stable air and forcefully fed on “compound foods.”

A horse, for instance, matures in about four years, and on the farm, where horses are not abused as they are in our big cities, they will easily live from 30 to 40 years, which is from about eight to ten times the period from birth to maturity. Take a hog for another illustration. A hog matures in about six months. Out in the woods, where hogs live on their natural food, acorns, nuts and roots, and breathe fresh air, they will live more than ten times six months, or sixty months or five years. Nay, they will often live twice that length of time, or more than ten years.

You may take any other animal you wish to, whether that be an elephant or a mouse, a snake or a canary bird, a turtle, goose or goat, and you will find that in the wild, where they get pure air and unadulterated food, they will live at least from eight to ten times as long as it takes them to mature, and there are many cases where the period of life is greatly in excess of this, as for instance in the case of ducks and geese, or parrots or turtles, etc.; the former are fully grown when about five months old, and live up to from 25 to 30 years. Parrots begin to raise young ones when two years old and live up to about 200 years, and the longevity of turtles is well known. But how about man? Man matures in about 18 years, and some authorities put it even as high as 20 or 21. According to the comparisons just given, the average life of man should approach at least 180. But we are far from that! Why? Man kills himself, mostly by overeating, and by the eating of incompatible foods, that is, foods that do not agree together if eaten at the same meal. Man is digging his own grave—with his teeth, and some folks manage to do it even without teeth.

From childhood on we have been taught to neglect our bodies, and prepare for a life hereafter of which we know nothing—except hearsay. Prof. Metchnikoff on page 330 of "The Prolongation of Life" says that it is only in Christianity, which despises the human body, that hygiene is excluded from the religious code.

First we overload our system with adulterated food until we get sick, that is, we poison ourselves with these and with the gases developing from these within our system, and then run to the drug store for still stronger poisons with which to drive the former out—for no other purpose than to repeat the same vicious cycle as soon as we can, perhaps at the very next meal.

We burn the candle on both ends; first we eat too much, and then we buy drugs which are supposed to aid in the elimination of this excess, with the evident result that we actually reduce the duration of our lives to one fifth of what it should be. Men spend excessive sums of money in hotels and restaurants and lunchrooms and encumber their bodies with all kinds of impurities, and then, when indisposed, spend additional sums for mineral waters, sweat cures, Turkish baths, electric cabinets, etc., in order to get well again. If they would live on natural, unadulterated food only, they would first of all eat less, and besides save the price for having it "scientifically" spoiled by cooking it, and in addition to this they would save the cost of the cleansing process and the pains suffered while doing it, but most of all, we would be healthier and happier, live longer and be able to enjoy so much more while we live. But this recipe seems to be too simple, most likely it is the reason why it is not yet accepted.

An engineer understands how much the life of an engine is shortened which always carries an overload. The human body in this respect is similar to an overloaded engine. By being overfed, our digestive and eliminative organs have to do more work than they were built for, and an early breakdown is bound to result. By living a more rational life, natural foods will be most easily digested, there can be no auto-intoxication, except as a result of overindulgence which is very rare if one lives on

natural foods; drugs for the purpose of internal cleansing and the ill effects thereof will be done away with.

From page 118 of "The Prolongation of Life" by Metchnikoff we take the following: "In the human race, death cases, which may be designated as natural, are extremely rare." From "The Truth About the Medical Profession" by Prof. John Alvin Bevan, M.D., Professor in Columbia University, N. Y., we take the following from page 7: "Death from natural causes is one of the most manifest falsehoods ever uttered, since not one in a million dies of anything of the kind," and further: "If the natural causes of death were recorded on gravestones, our cemeteries would abound with epitaphs such as: Done to death with digitalis and nuxvomica, that was taken to cure heart disease, which was caused by nicotine.

From a lecture by Oliver Wendel Holmes, delivered before the Harvard Medical School, chief Professor of Anatomy and Physiology at Harvard and Dartmouth Colleges, also general practitioner, essayist, novelist and poet, we quote the following: "I firmly believe that if the whole *Materia Medica* could be sunk to the bottom of the sea it would be all the better for mankind, and all the worse for the sea."

We could almost fill this booklet with similar quotations from the most prominent medical authorities of the most advanced countries of the world, but refer investigators to the issue of the "Herald of Health," June 1919, pages 304-5-6, published by B. Lust, 110 E. 41st Street, New York City.

The shortcomings of the medical profession lie in the fact that they do not try, or at least fail to understand the real and actual causes of disease, and failing in this, are therefore unable to apply the proper remedies. They always deal with effects only; their main purpose is to suppress symptoms, and temporarily succeeding in this, imagine that they have cured the disease.

It may not be out of place to at once give this information and state the true cause, the universal cause of all disease, as first explained in "The New Science of Healing" by Louis Kuhne. We shall come back to it later, as a thorough understanding of this is of the greatest importance and absolutely necessary in order to apply the proper, equally universal and exceedingly simple remedy. Here it is: All disease is brought about by an accumulation of foreign matter, impurities within our system, introduced to our system through the nose by breathing impure air, and through the mouth by eating adulterated food. The elimination of these impurities from the system is the universal remedy; it is brought about quickest and best by fasting, in conjunction with deep and full breathing of pure air, internal and external bathing and constructive exercises. If, on the other hand, we swallow drugs when indisposed, we add further impurities and make ourselves in reality more sick. Highly injurious drugs like opium, etc., merely deaden the nervous system for the time being, but do not remove the cause; by their use we postpone recovery and may even make it impossible.

When one asks a general practitioner concerning health or the lack

of it, when one asks him: Doctor, how do I come to get sick? as a rule he will answer that 1001 things are to be considered.

But we say nonsense! Nothing of the kind! Just three things have to be looked into, no more! AIR, FOOD, EXERCISE.

The doctor himself could not remember 1001 things, but any one can remember three things.

If you breathe impure air, if you eat adulterated food, if you take little or no exercise, it means disease! If you substitute for the impure air the pure article, if you eat unadulterated food, and the only kind you are sure of under the present Profit system is "Unfired food," "Raw food," and if you add a little constructive exercise, that is, if you exercise those muscles a little for a few minutes each day which are not sufficiently used while at work, it is bound to result in health. It can not be otherwise.

AIR, FOOD and EXERCISE are the things which determine your state of health. The impure kind spells disease; the pure article means health.

Often, when one goes to an M.D., feeling much out of shape, the Doctor will tell you that he will have to wait and see into what particular disease it is going to develop, before he can properly prescribe and give relief; on other occasions he will say that we waited too long and to save the patient is beyond him.

With him it is a specific remedy for every ailment, he can not grasp the simple statement that impure air and adulterated food are the common cause of all the trouble, and that it only manifests itself differently in different individuals. We do not mean to say, for instance, that every one should suffer from the same ailment, or, that every one should have eye trouble, or nose and throat trouble, or rheumatism or intestinal trouble, etc., but we do mean to say that, just as a chain will break wherever the weakest link is, so the system of any individual will break wherever the weakest spot is of that particular individual; if we have more than one chain, one may break in the middle, another on one end, and a third one on the other, and if we have more than one individual, it may be the ears that first give out in one, or it may be the lungs in another, or the stomach in a third. Wherever the weakest link of the chain is, that's where the chain will break, and wherever the weakest spot of *your* system is, that is where *your* system will break, regardless of by what name medical men may call your particular ailment. Instead of prescribing more poisons in the form of drugs, the aim of the doctor should be to rid the already overloaded system of the patient of the accumulated poisons, which are the cause of all the trouble.

In very many instances of sickness doctors really do not know what to do. They play and fiddle around absolutely aimless, and remind one of the auto driver whose engine has gone dead. With a monkey wrench in his hand, but hardly knowing what the thing is for, he tinkers here and there a little, hoping that by some miracle his machine will start again; but his face shows that he is lost. Exactly so with an M.D. The writer has met some of the profession,

themselves afflicted with various kinds of ailments, who were unable to help themselves and unable to find relief in spite of their many doctor friends. They are theorizing always way up in the clouds, but fail to even see the connection between the food they eat and their physical condition. They fail to see that one can eat himself sick by overeating and by the eating of incompatible foods, and that one can eat himself well also by eating compatible foods only, if taken in proper quantities, or better still, by the Mono-Diet, that is, by the eating of one kind of food only at one meal, and that often for the penalty of the first, and the reward of the latter one has to wait but a few hours.

After all, no man can really successfully prescribe for any other man, for no other man can understand your system and the little idiosyncrasies about your system, all of which have to be taken into consideration, as well as you. If any one does prescribe for you, he merely gambles—with you, or experiments upon you, as he otherwise might experiment upon a guinea pig, or rat.

From 50 to 90 per cent. of all prescriptions written by physicians are to aid elimination, acting either upon bowels, kidneys or skin. The harmful thing about drugs taken for this purpose, lies in the fact that they too often leave a deposit in the system. Our present Health Commissioner, Dr. Copeland, for instance advocates the use of petroleum oil as a panacea or as a remedy for almost every ailment under the sun. And what will petroleum oil do to you? As we have actually taken it several times, to be sure many years ago when we did not know better than to confide the most valuable asset in our possession, our health, to others, as well as other "sailor remedies," we feel competent in saying that it will do about the same as castor oil or epsom salts will and in about the same fashion, and that the after-effects are just about the same too. Today of course we know that all of these are absolutely unnecessary, if we just use a little common sense in what we put into our stomach in the line of food.

We find for instance that Dr. Copeland in the N. Y. American, issue of January 8, 1921, advises one person to take a tablespoonful of petroleum oil every night before retiring as a remedy for coated tongue and bad odor of breath. To another person he gives the same advice as a remedy for a chronic constipated condition of the bowels, and the same thing to a third person as a remedy for stomach trouble and constipation!

In an issue of January 21, 1921 of the same paper, in an article on "Hoarseness and lost voice" he says in part: "When you feel a cold coming on and you have a raw, scraped feeling in your throat, you are all ready for hoarseness and loss of voice. To head off further symptoms open the bowels at once. I am opposed to the habitual use of salts, castor oil and the various laxatives. They are all habit-forming drugs and in the end make a slave of the victim. If any remedy is needed for chronic constipation, petroleum oil is the safest thing to take.

"If your voice is important and you will take the time, you may

do a few other things which are most helpful. The first of them is a hot bath. Get into a tub of water, hot as you can stand. Let the water run hot gradually, thus getting used to it. Drink a lot of hot water or hot lemonade as you lie in the bath. Stay in the bath 20 minutes or a half hour. Then go to bed between blankets and sweat for an hour. At the end of this time get up, take an alcohol rub and go back to bed between dry sheets. You should sleep well and get up practically normal. Hot water compresses on the outside of the throat are helpful. These should not be used just before going into the open air. If there is cough with the hoarseness and both hang on for a week, consult your friend, the doctor."

In the issue of February 1, 1921, one person asks what to do for cold and perspiring hands, another feels like vomiting at the beginning of each meal, a third one has been troubled with pimples in the face for four years and has tried yeast without results, a fourth one again suffers from constipation, and states that he has become immune to all laxatives, and to all of them Dr. Copeland says: "Take a tablespoonful of petroleum oil every night before retiring."

The same advice goes to a person with disturbed digestion and gas on the stomach, and to another whose face and back have broken out with pimples, in an issue of February 4, 1921.

The Doctor evidently does not know that petroleum oil is also a habit-forming drug. Among sailors one can find this occasionally, as they are sometimes constipated in spite of the fact that they breathe the purest of air and quite often get more than sufficient exercise, as practically all of their food from potatoes to sausages, after being from three to four days out at sea, come out of tin cans.

Petroleum oil is a laxative and handy, for both deckhands as well as those below, and so they take it, and some keep on taking it—regular. There may be an excuse for sailors on boats which are ten days or more out, but there is certainly no excuse for people on land, except their ignorance, to take petroleum, or castor oil or epsom salts, especially in the United States, where they can always have during the entire year fresh fruits, fresh vegetables, fresh cereals and fresh nuts. Let them form a habit to use these, and all habit-forming drugs will disappear, automatically, and along with them drug shops and doctors.

Other prominent men in the medical profession advocate yeast for every imaginable ailment, and yeast, I must admit, is far superior to petroleum oil, etc. Nevertheless, I ask: Is yeast prepared? Are you sure that it is not adulterated? If you are not, why take it? And as to vitamins which Yeast is supposed to contain in great abundance, you may be certain that you will get them in fresh fruits, fresh berries, fresh vegetables, fresh cereals and nuts just as well, if not better. Yeast is not necessary in a country where there is so much fresh fruit. It is for this reason that I have given the chapter on "Yeast," which was taken mostly from "Lectures and Essays" by Thomas Henry Huxley, a book, the reading of which I most highly recommend to any student. Published by Cassel & Co., London, New York.

If you wish to enjoy the best of health possible, you must read, weigh and consider, and compare your own experiences with the experiences of those who have been similarly afflicted, and see what you may be able to learn from them. In short, you must become "Your own doctor"; there is no other way. As long as you depend upon others, regardless of to what school in the healing art they may profess to belong, and as long as you retain your old habits of eating, etc., so long continued disappointment will be yours.

The best a drugless doctor can do for you is to give you the result of his experiences, that is, to show you how you, in the quickest possible way can secure for yourself fresh air, unadulterated food and constructive exercise. To cure you is beyond him! Nature alone can do that.

If he himself does not live up to what he preaches, that is, if he himself is not a healthy man, you can well afford to immediately discard him, without much loss to yourself, and search for someone else who may be better equipped. If a man fails to maintain health in his own body, he evidently does not understand himself and cannot possibly understand others, and to give advice on "how to get" what he himself has not, is like a beggar telling others "how to become a millionaire." This is the very thing which medical men as a rule do. They look wise when called in, utter a few of their stock phrases, write down a few words in Latin, which, if written in English, one could buy the things they call for in a grocery for a few pennies rather than in a drug store for so many dollars, and put themselves in a light of great intellectual superiority, and so make their living easy,—by fooling the people.

In medical books we are told that "every suppressed disease is predisposal to some other disease," and still doctors suppress, and keep on suppressing every disease they come in contact with, until the final scene of the last act is given in the cemetery, where the undertaker says: "People who do business with me, never go elsewhere."

It is fundamentally wrong that doctors should be economically dependent upon disease. For doctors and druggists, the latter of which in some instances make as high as 1000 per cent. profits, business can be good only when there are lots of people sick, just as for undertakers it can be good only when lots of people die. If nobody were sick, business would indeed be rotten and doctors would have to find other jobs, in the search for which most of them with their "superior intelligence" should have no difficulty.

The most important work of all medical men should be to prevent disease. In this they have so far miserably failed and will further fail as long as there is nothing done to educate the masses towards a more rational diet. So far, there is not even a sign that the "profession" as a whole is directing its attention towards the diet. The people themselves will have to find the causes of their ailments, and as a consequence gradually eliminate, with the exception of a few surgeons, an almost useless professional class.

PERFECT HEALTH

The ideal we are all striving for is "Perfect Health", a state of physical unconsciousness, a state without disease, without physical pain or suffering, a state in which we do not know we have a body, a state in which our body never bothers us, except when we are hungry and need food, or tired and need rest. Perfect health means to have sufficient energy to do a real day's work with a big enough remainder left for play and additional work for your own advancement, as this is necessary under prevailing conditions. But such a state of health can not be obtained as long as we indulge in inferior food, made so mostly by cooking or canning or otherwise preparing, and which is therefore always to some extent destructive of health.

When we boil vegetables, or foods of any kind for that matter, or apply heat by any means to a certain degree, we destroy some of the delicate tissue and in fact kill some of the vital powers contained in them. We render it less useful to our bodies than it originally was, as certain ingredients go up in vapour during the boiling process. To prove this point I call your attention to the fact that, for instance, a grain of corn, if taken from a green ear and squeezed between your fingers, will produce a white, milky fluid; but where is this fluid after this grain has been cooked? If the green ear is left to dry and ripen and if the various grains are planted, new corn will grow, it will propagate its kind. But after an ear of corn has been heated above 160 degrees F. for but a short time, or even cooked, it will not grow any more. Cooking killed the vital germ. It has become dead stuff. The same holds true of lentils, peas, beans, wheat, rye, etc. Artificial heat kills these, as well as the corn.

Our system naturally craves the ingredients so destroyed, which craving is not satisfied no matter how much we eat, and instead of supplying this by way of raw foods, we keep on stuffing ourselves with foods so deteriorated, with which the system is already over supplied. It is this unsatisfied craving for the things our body needs but does not get, that is the cause of overeating, and the consequent dilation of our stomach and intestines,—fatty degeneration, and a reduction of physical and mental powers. But overeating can indeed hardly be avoided as long as most of our food consists of the soft, mushy or greasy kind: foods which as a rule are very little chewed and are mostly bolted. Not to overeat is only possible when one lives on raw food, food unspoiled and unadulterated, the only food that really satisfies.

By canning, we preserve, or embalm, and embalmed food, being more or less indigestible, is injurious to health. There is of course some difference in how the embalming is done, but the difference is in degree only, not in principle. Foods preserved with benzoate of soda or formaldehyde, etc. are more injurious than such as are put up in boiling water only. But why must we preserve at all, and waste time in doing it, when we can have things fresh? Whenever food will last "indefinitely" and "remain forever fresh" in glass jars or tin cans

or otherwise, you may be sure that they have been "doctored" and rendered more or less injurious, regardless of by whom they were put up.

Even the so-called sun-dried fruits such as figs and dates have evidently suffered greatly. Fresh foods do not last very long. They begin to decay and show the signs of it very soon. The best advice is to eat the fruits that are in season, and grow as nearly as possible in your section of the country, in your zone or latitude. They are the most healthful and also the cheapest. Apples, grapes and berries, etc. are the fruits of the temperate zones and best adapted for consumption amongst the inhabitants of that zone. When fruits are picked green in the tropics and shipped, and so ripen on the way without sun, they are bound to lose, and can not be what they would have been had they been allowed to ripen where they grew. They are, however, immensely superior to canned goods and cannot be compared with them. The less we preserve and the more we live on fresh foods, the better for us as far as health is concerned.

By an extensive preparing of many varieties for one meal we are very apt to mix incompatible foods, that is, foods which do not agree together if eaten at the same time.

As there are no two foods, even of the compatible kind, of exactly the same composition, and as therefore each requires for its digestion a little different digestive fluid from the other, we will be more benefited the less we mix and the less we combine; the ideal being the Mono-diet, that is, the eating of one kind only, each in their natural state, at one meal; either non-starch, starch, protein or carbohydrates. Acids and starches, or acids and protein, or acids and carbohydrates should never be eaten at the same meal, as the acids prevent the formation of the digestive juices which are necessary for the digestion of the starch. Eat all you wish of one kind of food, but do not mix, that is the basis of it all, and over-eating, which is the cause of most disease, will at once cease.

By eating different foods at one time, different taste-glands are excited, and until they are satisfied one will crave food. The first step therefore to avoid over-eating must be to decrease variety at one meal. There is of course a possibility that one may over-eat even in raw foods. Should this take place, the organs will quickly respond and the matter to be disposed of will be handled comparatively easily. It is different, however, when one indulges in adulterated foods, or drugs, or poisons of any kind, such as tobacco, whisky, coffee, tea, candy, soda water, etc. If you partake of these, injury will follow, always. If you take little, the resultant injury will be little; if you take more, the harm done to yourself will be greater proportionately, but injury there will be as long as you partake of anything that is in itself injurious.

If you are compelled to breathe foul air for a little while each day, the damage done you may be small, but if on the other hand you spend the greater part of the 24 hours of each day for a considerable period of time, that is, weeks or months in badly ventilated factories or automobile

garages, etc., the result will be apparent. The same holds true of arsenic, quinine, calomel, tobacco, whiskey, embalmed foods, etc. On page 134 of "New Ethics" by J. Howard Moore we find the following: "The wounds of persons living on a fruit and vegetable diet heal more readily, and with far less pain and suppuration than the wounds of flesh-eaters." On page 136: "Mental conditions are to a large extent at least dependent on concomitant physical conditions. If therefore a carnivorous diet tends to poison and corrupt the body, it is highly presumptive that it also poisons and encumbers the mind, causes a certain sluggishness and lowers the will power, by which alone one can overcome those degrading tendencies towards drunkenness, vice and crime." On page 137: "No man can do his most luminous and exalted thinking with his stomach a morgue." Henry Ward Beecher may have been right also when he said that "a man with a bad liver can not be a good christian."

As one lives on natural food, the system will gradually become more sensitive. After any slight transgression one will be immediately reminded by some slight pinch in some part of the body that something has been done which was not wholly conducive to health. It acts like a guide-post, pointing out to us what to avoid in the future for the collective benefit of the entire organism. Besides the senses of smell and taste will become more acute and will instinctively advise for or against consumption, and so one has eternally to struggle with oneself. The higher we climb, the more we can see, and the more we advance and live on natural food only, the more do we also begin to understand how to partake and combine of such foods only as the body requires, and also how to regulate the quantities necessary for the acquisition and maintenance of more health and greater efficiency under the varying conditions of our daily occupations at the time. To put this, what we from day to day conceive, into practice, requires our everlasting attention.

If you are nervous, don't pity yourself, but get out and hustle; exercise, fresh air, a fruit diet and a night of real sleep will work marvels. It causes a better circulation of the blood and in turn elimination of waste matter. Don't blame the weather or anything supernatural for whatever ailment you may have contracted. A body in good physical condition can withstand most any kind of weather and will adapt itself very quickly. I have tried it and know; have lived in the tropics as well as in the temperate zones. The trouble is with you, not with the weather. Listen to what John Ruskin says about the weather: "Sunshine is delicious, rain is refreshing, wind braces up, snow is exhilarating; there is really no such thing as bad weather, only different kinds of good weather."

Have you ever noticed how some people overdress, how hot they keep their rooms, even with oxygen destroying gas-stoves, in order to prevent "colds," asthma, etc., and in the end fail with all this perverted precaution? And how some other people dress very lightly even in the coldest of weather, and are always well? Fresh air does not cause disease, but gas-poisoned air does, and so it is with food. What you have put into your stomach determines your state of health, and in this you should use the utmost precaution. To keep the doors and windows closed does invite disease rather than keep it away. "Colds" are caught at the table,

and never by the open window. Fresh air merely helps the system to throw off the impurities which you have put in at the table.

Inasmuch as pure air is absolutely necessary for the best of health, and as we have no pure air in New York City, we have as a result not one really healthy person in this big city. The exhaust of the automobiles poisons the air. Hundreds of trees die in Central Park every year, mainly as a result of this, and on all Manhattan Island Central Park has about the purest air with the exception of Riverside Drive and a few streets near the East River. There is in fact not a healthy tree to be seen anywhere until we come as far north as Bronx Park or Van Cortlandt Park.

Besides the exhaust of the gasoline wagons poisoning the air, leakages from the pipelines of the illuminating gas in the houses we live in contribute towards impure air. During the night when we sleep we inhale this gas-laden air and give ourselves another push towards the grave; but cooking by gas, and worst of all, using this gas for heating purposes, is really grease on the skids which lead to the cemetery.

Furthermore the sewer-system could undoubtedly stand some improvement. During the latter part of 1919 I happened to be one day near 41st Street between Lexington and Park Avenues, when suddenly a tremendous crack went off. What had happened? Why, the sewer gas had exploded and driven the manhole covers at the crossing of 42nd Street and Third Avenue up in the air, against the tracks of the elevated railroad, and about fifty of the big show-windows in the neighborhood came down on the side walk. Not more than about three weeks later when trying to walk up Broadway one evening, I was stopped by the police on 17th Street and told to go over either to the East or West side. Why, what was the reason? The sewer gas was burning, and as far over as Eighth Avenue, and north up to 33rd Street, the heavy black smoke came out of the sewer holes.

We could easily improve the air if we would just collectively use our mind a little more and our muscle a whole lot less. We could for instance rig up turbines to Niagara Falls and generate electricity and transmit the current to the city and have every vehicle, from automobile to street car, electrically driven; every house could be electrically heated, and, even though I do not advocate cooking, every bit of cooking that some people might want to do, should be done by electricity. As far as the sewer system is concerned, big suction fans, or blowers, could be installed and so this poisonous gas driven out.

To the extent of these changes the air could be improved, as a result of which we would be healthier and consequently happier, etc. But in order to bring this about it takes the development of the collective mind. Individually one can not do big things, and to develop the collective mind to that extent may take another generation. In the mean time, however, while you are waiting for the mental development of the crowd, you can improve your diet, substituting raw foods for preservatives and cooked stuff, and so instead of poisoning yourself twice, with impure air and adulterated food, you have only one evil to contend with, the impure air.

Of course, it is but natural that some folks should object to such a project, perhaps on the ground that the natural beauty of the Falls would be destroyed: but then, the question is, how many persons can afford to go there to enjoy the beautiful sight, and what percentage would be benefited by the change in making the Falls do some big work for us?

Constipation, headaches, cramps while swimming, etc., are unknown to the raw food man. His entire system is always clean. He will remain lean and active, physically and mentally, and be capable of enjoying the best of all that the world can give. "Health," and by securing it he will have all.

CONCERNING DIET

"Give me a short measure of food and I only lose by you, but give me adulterated food and I die by you."—John Ruskin.

"Far better to have the front of one's face pushed in by the fist of an honest prize fighter than to have the lining of one's stomach corroded by the embalmed beef of a dishonest manufacturer."—Jack London.

Just as the quality of coal with which a furnace is fired determines the quantity of steam generated within a given time, so does the quality of food which one puts into his stomach determine the energy and vitality generated in the body within a given time. If you put good hard coal into the furnace, steam will be plentiful; if you put unadulterated, raw or **unspoiled** food into your stomach you will be surprised at the amount of energy at your command. Any engineer knows how impossible it is to keep up steam with coal that is 50 per cent dirt, and any dietician knows how impossible it is to produce highest efficiency on inferior food, food which contains too much waste matter, undigestible stuff, which clogs up the system, causes self-poisoning or auto-intoxication and is the general **cause** of all disease.

If it takes 50 per cent of your vitality to digest and eliminate what you have put into your stomach, you can have only 50 per cent left for other pursuits.

Raw food contains little waste matter, it is practically all consumed, it takes less energy for digestion and elimination, and as a result you will have more vitality left for other work. You need less sleep when you live on raw food and sleep soundly when you do sleep, and you are completely awake when you are awake. You can not enjoy real sleep as long as you live on adulterated food, and you are only partly awake during your waking hours.

At present the great majority of us live on prepared stuff, canned goods; the shelves are full of it in a grocery; it is practically all one can see when entering the store. It is for this reason that most of us overeat, and are therefore as a result not at our best. Often we see the most incompatible foods ingested at the same meal by otherwise intelligent persons, who are under the impression that they must supply the body at each meal with the various chemical ingredients of which it is composed. They fail to understand, however, that each time a chemical reaction takes place which sometimes produces something very much different from the

original, quite often causing fermentation or decay, which is largely the cause of the formation of winds and gases in the intestinal tract.

All foods ingested, in order to be of the greatest possible benefit, have to be properly aerated. Such aeration is impossible if more is taken in than necessary, and this excess of food becomes an obstruction and a real burden. Just as the fire in a boiler is deadened if too much coal is thrown in at one time, so our vitality is lowered after a big meal. The proper way to eat in order to be most efficient is to eat smaller quantities and oftener. Over-eating is in fact one of the very greatest evils of today. Most of those who die, die as a result of it. We even kill our babies by over-feeding, forcing food into them quite often by threats of physical punishment until it actually comes back. Yes, there is such a thing as "killing with kindness," or as Shakespeare puts it: "Undone by goodness, strange unusual blood, when man's worst sin is, he does too much good."

Quoting from "The Prolongation of Life," page 85, "Statistics show that the highest human mortality occurs in the earliest years of life. In the first year after birth alone, one quarter of the children die. Mortality reaches a second maximum between the ages of 60 and 75 and then slowly falls again to the extreme limit of longevity." And later, on the same page: "The cause of mortality is in most cases maladies of the intestinal canal, produced by erroneous diet. With the advance of civilization infant mortality has been greatly reduced."

Diseases of the intestinal tract, as we notice from Metchnikoff, most often are the cause of death. To avoid such diseases we must avoid foods which constipate. Which foods do this, most of us know from experience. Canned goods, candies and otherwise prepared foods, prepared by cooking, baking and frying, as a rule constipate! You must eat raw foods then instead and then you will not be troubled with intestinal diseases. And as to preparing food, it matters little by whom it is done. A high-priced chef in a Fifth Avenue Hotel may spoil it just as much, or even more some times, than an illiterate. Yes, you can eat yourself sick and you can eat yourself well; it all depends upon what you do eat, and how you eat it. That you may have never heard of this should by no means prevent you from making a test. "The greatest barrier to all knowledge," says Herbert Spencer, "is condemnation without investigation." Why not investigate?

There is nothing supernatural about it, and besides it is inexpensive. You need no M.D.'s prescription and nothing from beyond the clouds. All that is required is your determination and will-power; you have your own body right here to experiment with, and you have nothing to lose, but "health" to gain. Is there anything easier? But you have to do it yourself. No one else can do it for you. My only task is to convince you of this beyond all reasonable doubt, and you have the means by which to approach the status of a truly healthy man.

The first and the greatest step in this direction is the gradual elimination of all meats, and those things that as a rule go with it, grease and condiments, and canned stuff, and the result of such a change upon your system will be equally as great. Meat, even though we should admit that

it is an immediate stimulant, is nevertheless injurious because of the great amount of waste matter contained in it, predominant among these is uric acid. Scientists explain this in the following manner: During the life of any animal, including man, the cells of the body are engaged in carrying certain impurities which have not been thrown off through the regular channels, towards the outside of the skin in the form of perspiration. The moment the cattle is killed, the action of the cells stop, and that amount of uric acid which was on the way from the inside out, remains where it was at the moment of the killing.

You go to the butcher shop and buy what you think is your share, and carry it home and put it in a pot and boil it; (and here let me say that uric acid does not evaporate, but remains right in the meat, as it is almost *insoluble*, and as authority for this I refer you to both Webster and Standard Dictionaries). You eat it, sometimes as often as three times a day, and thereby overload your liver and kidneys, and keep on overloading these until your system finally breaks down and you get sick; then nature forces a rest upon you until it has repaired the damage. J. Howard Moore in his "New Ethics," page 133, quotes Dr. Haig of London in his "Uric Acid a Factor in the Causation of Disease" as saying: "Many of the commonest and most distressing human ailments such as headache, epilepsy, anemia, rheumatism and the like are largely caused by the accumulation of uric acid and similar poisons in the tissues of the body through the use of flesh foods. It is also well known that tuberculosis and trichinosis are caused by organisms which are introduced into the human body to a large extent through the eating of infected flesh."

We shall not question in this pamphlet our right to kill, which is indeed a very debatable right; it seems however a colossal egotism on the part of man to assume that all intellectually inferior beings were created for his benefit. This assumption, as well as the dressing in gaudy colors, the wearing of diamonds and rings and bird feathers as decorations for ladies' hats, seems to be the last remnants of savagery or barbarism.

But not only is meat in itself injurious as previously stated, it is rendered more so because of the condiments with which it is prepared, such as salt, pepper, mustard, tomato catsup, Worcester sauce, vinegar, etc. All of these various spices or seasonings, used to make foods palatable, contain, according to Dr. Harvey W. Wiley, absolutely no nutritious value, and are positively detrimental to health. Salt in particular, which is so frequently used everywhere, is most harmful because of its diuretic tendencies. (See "The Folly of Meat-Eating" by Otto Carque.) This simply means that it irritates the entire digestive canal and puts it into a sort of fever state. In order to overcome this, the system craves water; you satisfy the craving and drink lots of it, and the water drunk as a result of this irritation is immediately forced through the kidneys and bladder and discharged, and it carries along with it a lot of tissue building material, albumin, that otherwise would have been used in repairing the body. It is on this account that so many people are refused admission in the Life Insurance company.

The following in regards to salt is taken from page 243 of "Canning and Preserving," by Edward W. Duckwall, Bacteriologist for the National

Canners Laboratory, also for the Health Department of Aspinwall, Pa.: "The amount of salt usually taken at a single meal retards peptic digestion as much, if not more, than all the preservatives taken in foods during the same meal." Mr. Duckwall, holding a job in the National Canners Association, is economically compelled to place canned goods before us in the most favorable lights. He knocks salt, however, with all his might, and what he says about it may be true. Dr. Wiley, on the other hand, who used to be Chief Chemist of the Agricultural Department in Washington, D. C., thinks that table salt is essential and necessary to aid digestion, and that canned stuff is most detrimental. I am convinced as a result of my experience that Duckwall is correct in regards to salt, and that Wiley is correct in regards to canned goods. To eliminate both is safest, and a great advancement towards better health.

What is true of salt holds also true, to a great extent, to pepper, black, white and red, and the rest of the things above named, all of which are used in "doctoring" rotten meat and putrid fish, that is, to misrepresent and hide facts, and so perhaps please the palate and smell at the expense of the stomach. In other words, "we first take all the taste out of food by cooking it, and then flavor it again with something else."

Meat, as some folks wish to believe, is not readily made over into muscle tissue and energy within our bodies. Before it can be used it has to be entirely dissolved into its original chemical ingredients. Only in this form can assimilation take place, and the demands of the various organs be satisfied. But meat is always more or less polluted by waste products and deficient in certain mineral elements. These minerals, absolutely necessary to our well-being, are much more abundant in fruits and vegetables and contain them in their organic and most easily soluble and assimilable state.

Taking into consideration the amount of energy required in expelling the greater amount of waste matter, one can readily understand that the judging of nutritious values by calories alone is sometimes deceiving; net energy gained alone should be our guide post in this respect. An interesting little article on this subject appeared in "Diet and Health," Vol. 7, No. 1, page 9, issue of Jan.-Feb. 1917, entitled "Misunderstanding of Food Values." In this article the author, Mr. Thomas J. Allen of Eureka Springs, Ark., points out that laundry starch contains the same quantity of heat-units as the potatoes or grain out of which it was taken; as a food, however, laundry starch has lost its usefulness because it has been separated from the original ingredients with which it was connected in the grain or potato. It has become inorganic and something entirely different from what it originally was. In its original, organic state, before being made into laundry starch, in the form of potatoes or grain, this same starch would be most beneficial towards health, but in the form of laundry starch, even though the same number of calories should be present, no one will be in doubt concerning its lack of health properties. The same holds true in regards to white refined sugar, and butter.

If you think your body requires sweets, then you should eat sugar cane, or sugar cane juice, figs, dates, persimmons, raisins, plums, carrots, pumpkin, turnip, beet, or any other fruit or vegetable which contains

sugar. In this way, if eaten fresh and raw, you get the real thing in its unadulterated form, most helpful and beneficial, but the refined white sugar has been made white in a bleaching-process in which chemicals have been used, which sometimes are positive poisons. Every time you eat it, you destroy a certain amount of your digestive tissue, and if you destroy more than the system can rebuild, digestion will be impaired, efficiency decreased, and the ultimate outcome can not be avoided.

Even the brown sugar is more or less undigestible, made so by long and continued cooking, for it is the residue of the boiling sugar cane juice, notwithstanding that the number of calories or heat-units or fuel value may be the same as before.

Dr. Harvey W. Wiley in "Teeth in War Time," a lecture delivered at Forsyth Dental Infirmary for Children, Jan. 27th, 1918, Washington, D. C., said: "Too few people look upon food as the foundation of efficiency. The present sugar shortage is one of the greatest blessings. Sugar is the enemy of the teeth; more teeth have been destroyed in this country by sugar than by all other means combined. A mother who grants the wishes of her children when they come for sweets is an enemy of her children. A child should have just the amount of sugar present in milk and other foods which it consumes, and no more. If I were Food Director I would close every candy factory in this country, and pass a law in every state making it a penitentiary offense to give any child sugar. Even with nothing else, that would mean a fifty per cent improvement in the young people's teeth in this country. Sugar disintegrates foods out of which teeth are made. Sugar creates no tissue except fat. Fat is the only thing that it will make. You could not build teeth out of sugar, nor can you build muscle or nerve or brain out of it. What you can do is to feed the child so much of it that he does not have room for wholesome food."

In regards to preserving foods with sugar, I quote from page 187 of "The Prolongation of Life": "It has been shown conclusively that sugar itself can not prevent putrefaction."

What has been said of laundry starch and sugar holds also true in regards to butter. Butter fat, in its emulsified state in the milk, may be useful, but butter as it is served at meals has become a free fat, separated, and something entirely different, and detrimental rather than beneficial. It does not aid digestion if eaten in this state but prevents it rather, as it surrounds the little particles of starch with which it is generally eaten and obstructs access of the digestive juices to the starch. As Mr. Allen points out, even though butter contains many times the number of calories that apples do, one can live longer by eating nothing at all than by eating butter alone, while one can easily live up to 90 or 100 days on apples alone.

Of course, by butter is meant the pure, unadulterated article. In regards to the adulterated stuff, at least as far as color is concerned, let me quote from Dr. Wiley's book, "Foods and Their Adulteration," page 185: "Unfortunately the coloring of butter in the United States is very prevalent. Practically all butter found upon the market, even in the spring and summer, is more or less artificially colored, often with coal tar (aniline) dyes, which to say the least, are open to suspicion in respect to

wholesomeness. The practice of coloring butter produced in winter may be regarded as universal, though none the less reprehensible on that account. The object in coloring butter is to make it appear better than it is, and to this extent it is an attempt to deceive. It can not be claimed in any sense that the artificial coloring of butter ever adds anything to its value as a nutritive substance."

A few lines from page 115 of the same book in regards to "Broken Eggs" may not be amiss: "An extensive industry has been practiced for many years in the product known as "broken eggs." In times of great abundance the eggs are collected, broken and then mixed in containers of various sizes, often as large as barrels and preserved by the admixture of borax. From two to four pounds of borax are usually employed per 100 pounds of broken eggs. In this condition the eggs are kept from the time of great abundance until the time of higher prices, namely from six to eight months, and then sent into commerce.

The use of broken eggs of this kind for edible purposes is totally indefensible. While borax prevents the development of bacteria, it does not entirely inhibit enzymic action, and hence that subtle change of nitrogenous matter which produces poisonous bodies may go on in the presence of borax, *while apparently* the egg itself remains undecomposed. Other preserving agents have been used in the place of borax for these products, but all are open to similar objections. Broken eggs are also preserved by placing in cans and freezing. Stale, spotted, broken or otherwise unmarketable eggs should never be used. Broken eggs are chiefly used by bakers in large cities.

Egg substitutes: Many products have been put upon the market of a yellow color and containing protein under the guise of eggs. There are a number of so-called egg-powders offered, for making cakes, etc., which contain no egg at all. They are composed of other forms of protein matter, generally casein of milk, and colored to resemble the egg in tint. Starchy substances are also colored and sold as egg-powder. These substances may be regarded as adulterations when sold under the name or in the guise of an egg product.

Cold storage eggs, page 114: The eggs kept in cold storage gradually acquire a taste and aroma which are quite different from the fresh article. The period of preservation should never be prolonged, probably a month or six weeks is the extreme limit for keeping eggs which can still be regarded as having the qualities of the fresh articles. In practice eggs are kept often very much longer, since the principal object of cold storage is to lay in a supply in the spring and summer when they are abundant, and keep them over until next winter. The average age of cold storage eggs is probably more than six months.

At this time the eggs have acquired a distinctly unpleasant flavor and odor which enables even one who is not an expert to distinguish between them and the fresh article. Such eggs should not be allowed on the market except under their proper designation, so that the purchaser may know the character of the product he is getting. Cold

storage eggs are extensively used for baking purposes, and in this condition escape the detection of the consumer.

The preservation of eggs is materially assisted by coating the eggs artificially with a varnish or film of some kind, which renders the egg impervious to air and water. One of the simplest, cheapest and best of these coatings is soluble glass."

As you will have noticed that "cold storage eggs" as well as "broken eggs" are chiefly used by bakers in large cities, cakes should be on the taboo list, as Dr. Wiley says on page 267: "Too often cold storage eggs and eggs broken or preserved with borax or formaldehyde and unfit for consumption have been used by the bakers of cakes. Mineral coloring matters have sometimes been found in cakes, and these are more objectionable by far than the artificial colors. When molasses from sugar cane factories is used in the manufacture of cakes a considerable trace of chlorid of tin or of zinc salts may be found therein, or derived in the wash used in the centrifugal when drying sugar crystals, or from the process of bleaching the molasses. Molasses of this kind should never be used in the manufacture of cake nor for other edible purposes upon the table. Sulphurous acid may also be absorbed during the process of bleaching the sugar cane juices."

As said before, to judge the nutritious value of foods by calories alone may be misleading. In order to arrive at the true valuation as concerns health, one must consider the waste matter contained in each, and the amount of energy required to expel it. That the quantities of food for men in different occupations should vary in accordance with their work or the amount of energy expended is quite plain, but it seems hardly possible that one individual could correctly compute the quantity in calories that should be taken in by another, as has been attempted. I am convinced that this is a matter for each individual to determine, and in determining how much food we shall eat, we determine to a great extent the state of our health.

We reprint an article by Brice Belden, M.D., which appeared in the N. Y. Journal on January 18, 1921; as it refers to vitamins and also to canned foods it should be most interesting to health seekers, as most restaurants and boarding houses feed their patrons on canned goods. The article follows:

"The vitamins in our food are the most important element of all those which help to protect us from disease by keeping us in good physical condition. They exist in minute quantities, and chemists have not yet succeeded in isolating them.

"As a proof of the importance of conserving the vitamins in food we have had a number of authoritative experiments in which it was found that animals fed on whole wheat remained in good health, while those which were fed on fine flour bread, contracted cholera like symptoms and neuritis in twenty to thirty days.

"In the preparing of food it has been found that those kinds of vitamins called the fat-soluble and anti-neuritic are somewhat

destroyed. The third kind of vitamine, which is called the anti-scorbutic (scurvey-preventing), is destroyed by boiling and injured by a temperature of 160 degrees F. Thus canned foods which must be heated to a temperature of 240 degrees for two or three hours are extremely lacking in vitamins. (Canned tomatoes, however, do not lack vitamins). Vitamins can not withstand alkalis. When bread is made with bicarbonate of soda the latter is converted into carbonate of soda, which produces a strongly alkaline reaction, resulting in the destruction of vitamins."

The writer is not in a position to say whether or not canned tomatoes lack vitamins. As they, however, can be had fresh during the entire year, I can not see the necessity of buying the canned article.

Dr. Alfred F. Hess of New York at the annual meeting of the Medical society of the State of New York said: "Foodstuffs in general lose their quality in the course of canning, and that milk, spinach, yeast, oranges, carrots and tomatoes are rich in vitamins."

Looked upon from the Zoological point of view, we find that meat-eating animals have large corner teeth with which to tear meat; if nature had wanted man to be a meat-eater, she perhaps would have provided us with similar means. J. Howard Moore, on page 108 of "New Ethics" says: "The teeth of plant-eaters are fashioned for grinding, those of flesh-eaters, for cutting and tearing." On page 113; "The mouth of a carnivore is an arsenal, man's mouth is a mill." On page 114; "Canine teeth, far more prominent than man's, exist in such Simon pure vegetarians as the gorilla, the orang, the muskdeer, wild hog, hippo, etc. They are formed chiefly in the males and have probably been developed in the struggle for sexual supremacy. If it is possible to class man as a carnivorous animal by calling his teeth "canine," simply because they are descendants of canine teeth, then in the same way we class man with the quadrupeds by calling his impaired when they reach the boiling point, but are not altogether upper limbs "legs." We may carry the argument further and assert that inasmuch as all limbs and even the wings of birds have developed from fins, that they are all aquatic."

But not only do our teeth not compare well with those of the carnivorous class, the length of our intestines, the blood supply of our liver and kidneys and the amount of gastric juices formed in our stomachs, as well as the strength of it, are at great variance. See page 26 of "The Foundation of all Reform" by Otto Carque.

Comparing the intestines of the meat-eating animals with those of the vegetable-eaters, we find, again quoting from "New Ethics" page 110, that "the alimentary canal of flesh-eaters is short and simple, being in mammals commonly about four times the length of the body. The colon is smooth and cylindrical, never pouched or sacculated, and is often little larger in diameter than the small intestine. The alimentary tract is largest and most specialized in the ruminants, a division of hoofed animals such as the cow, etc.

Ruminants have four stomachs, colons are long, large and complex, and digestive tracts that are 15 to 20 times the length of the body. These are the cellulose-eaters. The alimentary canal of a horse is 125 feet long, the ox's 150 feet, and that of sheep 28 times the length of the body. In the plant-eating rodents and kangaroos the alimentary canal is also long and the stomach has generally two or three compartments. The alimentary canal of birds is shortest in the flesh-eating raptors, being about twice the length of the body, and is longest in those birds living on grains and berries.

The tadpole is a vegetarian and has a long intestine; but when the tadpole develops into a full grown frog and lives on insects, the intestine contracts until it is relatively much shorter. Carnivorous fish have a much shorter and simpler intestinal tract than the herbivorous. The same thing is true of insects.

Man has a sacculated colon and a single stomach. So have the horse, hog, hippo, elephant, all apes and monkeys. His alimentary canal is from 28 to 30 feet long. This is from 10 to 12 times the length of the body, exclusive of lower limbs. The relative length is approximately the same as that of the ape. Man has not a single distinct character of the carnivore. He has neither claws with which to hold his victim, nor teeth fitted for rending them."

From page 104: "Animals as different from each other as the chimpanzee and the tiger, the one living on fruits and nuts, the other on flesh and blood, differ less in the architecture of their digestive systems than the horse and ox, who eat the same food and lead the same kind of lives. The seal has one stomach and the porpoise has two, yet both prey on fishes and both swallow their prey alive. The blood supply for the liver and kidneys of the carnivorous class is from 5 to 15 times greater than the blood supply for the same organs in the plant-eating class, while at the same time the gastric juices in their stomachs are about six times as strong as the digestive juices in the vegetable-eating class. These various items seem to point into the direction that nature has provided the one class so they may live on meat, while the other will thrive best on fruits, nuts and vegetables. To overstep nature's provisions will have ill effects on both."

The fox lives on meat, the rabbit on cabbage or grass, but neither the fox nor the rabbit will eat meat and grass at the same time. Some birds also live on meat, fish or carrion, others live on fruit, and again others on seeds; but not one of the species will combine the three and eat fish and fruit and seeds at the same time; this promiscuous and indiscriminate mixing of incompatible foods man alone accomplishes, man, who claims for himself "superior intelligence," but we pay the price for this transgression, cutting off from our lives about three-quarters of what should be our natural span.

A decided step forward in order to secure more health and all that it entails is the Mono-diet, that is, the eating of one kind of food at one meal, a theory first advanced by Thos. J. Allen of Eureka Springs, Ark., or if we compromise a little, the eating of compatible foods only

at one meal. The theory for this is, that by eating compatible foods only, the stomach has to prepare one kind of digestive fluid only, and more thorough digestion and assimilation are insured. The greatest advantage however is, that there will hardly ever be any over-eating. It will be comparatively easy to stop when the stomach informs you that it is sufficiently supplied. If after this, however, you begin with different tasting foods, it will be almost impossible to quit until this new taste has also been satisfied.

The more varieties one eats, the greater also is the incompatibility, and the more apt you are to over-eat. The opposite holds also true; that is, the fewer varieties you indulge in at one meal, and the more compatible they are, (the extreme being again the Mono-diet,) the less danger is there of over-eating.

Compatible foods are foods of one kind, as for instance the so-called none-starch containing class, such as cabbage, cauliflower, lettuce, celery, watercress, spinach, asparagus, green beet tops, green corn, green peas, green beans, etc. Those containing a little more starch are: Carrots, pumpkin, squash, turnips, beets, etc. The decidedly starchy foods are cereals, such as wheat, oats, barley, corn, rice, potatoes, bananas, peanuts, chestnuts, etc., or anything made out of these, such as bread, cake, crackers, macaroni, oatmeal. Decidedly starchy foods should be eaten but once a day. Starchy foods may be eaten with milk, or cottage cheese also with any kind of the none-starch containing vegetables. Mushes, soft cereals and other slushy foods should only sparingly, or better still, not at all be used, as they receive but little mastication. The protein foods are: All kinds of nuts, also almonds, dried lentils, dried peas, dried beans, milk, eggs, cheese and all meats. The latter, in order of their digestibility, run as follows: Fresh fish, lamb, mutton, fowl, beef, eggs, old cheese, pork. All meats should be entirely eliminated from the diet, especially during the summer months. Pickled, canned or salted meats, oysters and other shellfish are under no circumstances proper food. Meat and milk should never be eaten at the same meal. By "old cheese" are meant all kinds of cheese, except "cottage cheese" or "pot cheese."

Concerning milk and the pasteurization thereof we might say that many people are still of the opinion that milk is improved by this process. This is, however, not true. Pasteurization means to heat the milk up to 130 degrees F., and not higher than 160 degrees F., for a period of about 20 minutes. The theory is that by this heating process the "bad germs" are killed, and this may be true, but have you ever thought of what will happen to the "good germs" in the same milk while the bad ones are being killed? Are not the "good germs" also killed at the same time? And further, are not the germs supposed to be floating all about us in the air, and is not the milk exposed to the air, in the large cans in which it is transported, after being pasteurized? What then prevents reinfection? As far as we have been able to learn so far, pasteurization does not improve milk, if anything, it does the opposite. If it had been improved, you undoubtedly would have to pay for the improvement, but, as a matter of fact, you pay 26c for a quart of raw milk (providing that it can at all

be gotten), when you only pay 10c for the pasteurized article. Why then is milk pasteurized? Mainly because it keeps better; it is a commercial advantage, that's all. All that can be said in favor of pasteurization is that it is the best method we know of at this time in getting milk from the country to the large cities. Without pasteurization, the milk, especially in summer, would be quite often sour or half buttered before it would reach the consumer.

Let me again quote from Dr. Wiley's book, page 537: "Milk thus treated will remain sweet for two or three days and perhaps in many instances, if kept cool, for a longer period." Page 540: "Pasteurization can not purify milk. If milk is dirty before pasteurization, it is just as dirty afterwards, but the greater number of germs have been killed or paralyzed. The mother who feeds her infant on pasteurized milk, assuming that it is properly done, may be assured that none of the contagious diseases which can be transmitted by milk, namely typhoid fever, tuberculosis, diphtheria, etc., will be given to the child, but at the same time she may be certain that the nutritive value of the milk, if it was low before pasteurization, is even more so afterward, since it is *proven by experience* that infants as a rule do not thrive so well on pasteurized milk, as they do on good milk which has not been pasteurized. For infants' use I am of the opinion that boiled milk is not so wholesome nor so nutritious as pasteurized milk, just as pasteurized milk is not so wholesome nor nutritious as perfectly fresh and pure milk. It must not be forgotten that in pasteurized milk the organisms that produce sourness and thus give warning of danger are likely to be killed, while certain spore-bearing organisms that produce putrescence and decay, survive. The presence of these organisms in pasteurized milk is far more objectionable than the presence of lactic acid organisms in unpasteurized milk. In fact the vigorous growth of the organisms that produce sourness may suppress or destroy the activity of those organisms that produce decay."

From page 554: "In 24 hours, at the temperature of the ice box, the number of organisms in pasteurized milk will increase four times as rapidly as in unpasteurized milk. It is evident that such milk, apparently sweet, must be decidedly unfit for feeding of children. Commercial pasteurization of milk without restriction puts a premium on dirty milk, since dirty and old milk, otherwise unsalable, can be put on the market. Pasteurized milk may well mean cooked dirt, cooked dung and cooked bacteria products, and the Laboratory is powerless to detect it unless it is apparent to the naked eye."

From page 545: "A false sense of security is undoubtedly conveyed by the term 'pasteurized milk.' The lack of security may come from either improper pasteurization, the pasteurization of improperly handled milk, or improper care of pasteurized milk." From page 534, concerning condensed milk: "It is idle to claim that such a condensed food is as good for the infant as the fresh article would have been. If possible, perfectly fresh milk should always be obtained." Here I might add, that if the condensed milk is *not as wholesome for the infant* as the pure and fresh article, that in my opinion, the same would hold true in the grown person, with the only difference, that infants will show the effects of the adulterated article sooner.

We take the following from page 163 of "Food Inspection and Analysis" by Albert E. Leach, S.B., fourth edition 1920: "In most state and municipalities where pure food laws are in force, preservatives in milk are regarded as adulterants. Their use, however, seems to be on the increase. Formaldehyde, the most commonly used preservative for milk is sold to the trade under various names, such as "Preservaline," "Freezine," "Iceline," etc., all being dilute aqueous solutions of formaldehyde, containing from two to six per cent of the gas, being nearly always diluted from the 40 per cent solution known as formalin. These preparations are usually accompanied by directions which specify the amount to be used, varying from a tablespoonful of the solution in 5 to 10 gallons of the milk. It is commonly used in the strength of one part of the gas in 20,000, and rarely less than one part in 50,000. The antiseptic power of formaldehyde increases in a marked degree as the strength of the preservative is increased. Milk treated with one part in 10,000 for instance was found to keep sweet for 5½ days. In the strength of one part to 5,000 the milk did not curdle in 10½ days, while one part of formaldehyde to 2,500 parts of milk kept the milk from curdling for 55 days, the acidity up to that time being nearly normal. Formaldehyde is thus shown to be decidedly the most efficient of all milk preservatives, besides being inexpensive and convenient to use. Whether the growth of other bacteria than those that produce lactic fermentation is inhibited by formaldehyde in milk is not definitely settled. The claim has been made that the pathogenic varieties are destroyed by its use. Notwithstanding the claims of manufacturers as to the harmlessness of formaldehyde, its use can not be too strongly condemned."

I wrote to the Department of Health of this City relative to the adulteration of milk and received a reply, dated Dec. 2, 1919, stating that the milk supply is carefully tested at regular intervals and that no preservatives of any kind were used in milk in this City; that every possible effort is made to have good and wholesome milk served to the citizens, and that the law is strictly observed in this matter. The letter was signed by the Acting Director.

Again I found several times during the month of June of this year that milk, bought in a store on upper Sixth Avenue, after ten or twelve hours on a hot day would not turn sour, but would take on a rather repulsive odor, which compelled me to throw it away.

Writing to the Department of Health about it, I received a reply, dated July 21, 1921, stating in part as follows: "That the milk upon examination by an inspector was found to be in a sweet and wholesome condition and within the prescribed standard for Grade B pasteurized milk, that is, 60,000 to 80,000 bacteria per cubic centimeter." The reply further stated that: "Pasteurization destroys most of the lactic acid bacteria in milk; therefore, pasteurized milk is more likely to putrify or rot than it is to sour."

This statement corroborates what Dr. Wiley said about pasteurized milk many years ago.

The acid foods are: lime, lemon, grape fruit, orange, tangerine, pineapple, rhubarb, gooseberry, cranberry, strawberry, tomato, red currant, and some variety of apples. Sub-acid fruits are: apricot, plum, peach,

cherry, nectarine, raspberry, apple. Acid and starchy food must never be eaten together. Neither must acid and protein foods be eaten at the same meal, as the acid will prevent the formation of the alkaline medium which is necessary for the digestion of the starch or protein. The latter in such case can not be digested, but will ferment or decay, and fermentation is something very much different from digestion.

Part of this decaying matter will be re-absorbed and forced back into the circulation of the blood and be the cause of considerable misery and pain.

Many of us enjoy during the spring of the year strawberry and cream, or peaches and cream. This is however, incompatible food. Strawberry and peaches are acid, cream is protein; the two, if eaten at the same time, do not agree together. The same holds true with strawberry short cake, or apple pie, or any other pie in which acid fruits are used, or tomato and bread, or jam and bread; the first named are acid, the cake or pie crust or bread are made out of flour, which is starch; again they are incompatible and should not be eaten at the same time.

A man has lived for 90 days on apples alone, another man for 60 days on raw peanuts alone, but who will undertake to live for 30 days on apple pie or roasted peanuts? Raw peanuts will aid digestion, but roasted peanuts are the cause of constipation. Raw apples are a most wonderful fruit, but baked apples, made tasty with refined sugar, have undoubtedly lost most of their health-giving qualities. If you continue such combinations you may be sure that the time will come when nature checks up, and there will be no dodging. Of course, manual workers will get away with incompatible combinations for a longer period than sedentary workers. Nevertheless they are by no means immune. Their day of reckoning comes too.

Not only are foods adulterated, but even beverages could not escape. A few lines from page 105 of Dr. Wiley's book "Beverages and their Adulteration" may be of interest here. If any one, however, is especially interested in this topic, that is, for instance, how whiskey, brandy, rum, gin or wines, etc. are "fixed," we advise you to read the book. "Once at a summer resort I saw a booth where orangeade was being sold. The beverage was presumably made while you waited. A few oranges were constantly rolling up an inclined plane and dropping into a machine and disappearing, and the juice was going out of a side exit. The food authorities having examined this machine, found that the oranges were doing an endless stunt. It was sisyphus translated into a citrous fruit. They escaped destruction entirely, while the reputed juice was wholly of artificial character. The application of the term "lemonade" "orangeade" or "limeade" to any preparation of this kind is misbranding, and the articles themselves are adulterated." The adulteration of wine, according to Dr. Wiley, is legalized by an act of Congress, September 8, 1916; in reference to this see page 253 of the same book.

Extremely cold, or extremely hot things, such as ice-water, ice-

cream, etc; or hot soup, hot coffee or hot tea, etc., should never be indulged in. They chill or cause contraction of the digestive tissue with resulting indigestion. The effects of extreme cold and extreme heat are practically the same. Fats, sugars and starches are the heating foods, fresh fruits and vegetables are the cooling foods. The latter should predominate in the summer diet. Fruits, or eliminating foods in general, should really form the first and last meal of each day, regardless of whether this first meal be taken at 7 A. M. or sooner, or at 2 P. M. or later. The food which is harder to digest should form the middle meal. We might even go one step further, (of course, I do not advocate this, I favor the Mono-diet, but) if more than one kind of food is taken at one meal, those which are most easily digested should form the beginning and the end of the meal; the others should be eaten in between.

I am convinced that this line of reasoning is correct. It was first stated some 40 years ago in Frederic Engels' "Anti Duehring" and called the dialectic theory, meaning, that every thing we see or know of has a birth or slow beginning, then a gradual development until it arrives at the apex or highest or most developed point, and then again a gradual decline and final death or dissolution, or going back into the original elements, to be used in the formation of some new organism. Whether this concerns the life of a man or of a planet, the beginning of a tone or the opposite, silence, a meal or the opposite, a fast, is immaterial. As far as the writer has been able to learn to this date, this theory holds true. In "silence" and in a "fast" it is carried through in the negative, in "man" and "planet" it is positive.

"Children prefer fruit to animal food. The millions of India, China, Japan, Burmah, Siam, etc., have been from time immemorial vegetarians. The ancient Greeks and Romans were also vegetarians, their armies ate no flesh. Even dogs fed on a vegetal diet are more affectionate, more healthy and more intelligent than those fed on flesh. The carnivorous life is also antagonistic to the altruistic tendencies of human evolution."

In regards to quantity of raw food necessary to keep body and mind in the very best of working condition, we refer you to the sample menus on page 67 of Carque's "Foundation" and may also give you a few of my own experiments, as for instance:

FOR MORNING MEAL

Preferably not before two hours after rising, during which time you might do your physical culture exercises, I suggest such foods, either fruits or vegetables, as are easily digested, oranges, grape fruit, etc., just as they are, without adding sugar or anything else to make them tasty; or perhaps four or five peaches or plums, or half a quart of blueberries or mulberries make a good, big breakfast, or two ears of sweet green corn (raw) with or without six to eight dates or the same number of figs, in accordance with your occupation or the kind of work you do. The figs

or dates should be fresh. The sun-dried kind are passable, but not near as good. Sulphurized fruit should never be used.

One might also eat for breakfast one small stalk of celery and six to eight Brazil nuts or walnuts. If other nuts are used, care should be taken not to eat too many, as nuts are very concentrated food. A salad may be prepared of cabbage, green peppers, cucumbers, lettuce, carrots, etc.: a small piece of coconut goes well with it. Two bananas and a glass of milk also make a good breakfast. However, do not eat bananas (starch) whenever you eat oranges, grapefruit, etc., which are acids. Or perhaps, if you don't like fruit or vegetables for breakfast, a glass full of whole brown rice, soaked for about two hours in milk to soften the rice somewhat, with a handful of raisins goes very well and is most nutritious. Other cereals may take the place of rice, and dates or figs may be substituted for raisins.

AT NOON

The writer himself has most invariably used one quart of milk with a few slices of whole wheat bread, no butter: instead of the bread he sometimes uses raw oatmeal, or half a box of Kellogg's corn flakes, or three or four shredded wheat biscuits. This has been the heaviest meal.

SUPPER

Should always be light and never later than at least three hours before retiring. Any kind of fruit serves most admirably. Whenever this rule is broken most of us have to pay for it immediately by more or less unrest or lack of sleep during the following night. During the varying seasons or when in other parts of the country we have eaten most any kind of other fruit, as alligator pears, persimmons, grapes, berries, etc., arranged according to compatibility, and quantity according to the criterion given by Carque in "The Foundation of All Reform" on page 67.

APHORISMS AND RULES ON CORRECT EATING

Some of them my own, others picked up here and there, but most of them taken from "Diet and Health."

Food of today is flesh of tomorrow. What we are is the result of what we eat.

When it comes to food, please nobody! You alone will have to suffer if you make a garbage can out of your stomach, not the one you were kind enough to accommodate.

Never eat unless you are hungry. If at times you do not know exactly what to eat, eat nothing and wait, until hungry.

Whatever you do eat, masticate it thoroughly. Chew it until it disappears without conscious swallowing. *Digestion begins in the mouth, not in the stomach.*

Acid foods should never be eaten at the same time with protein or starchy foods or carbohydrates. This is a most important rule. Carbohydrates are those containing sugar and starch.

The ideal diet is the mono-diet, or the eating of one kind of food only at one meal. *This will at once eliminate over-eating. The more you mix, the less health, the less you mix the more health.*

Eat mostly fruits, etc., that are in season, and grow in your section of the country. They are first of all more conducive to health, and besides cheaper.

As to the mono-diet, every one of us has been a mono-dietist for a year or so, before we were able to attend meetings unattended.

The scientist who advocates the eating of everything stands self-condemned. Practically all abnormal desires are stimulated by wrong eating. The food of the fox and the food of the rabbit largely explain the difference in their characters.

The mono-diet has much influence in pre-natal development.

No two foods require just the same digestive secretion! This was proved by the great Russian scientist Pavlow.

An apple a day is said to keep the doctor away. But if you eat French fried potatoes or meat at the same time with your apple, you may need the doctor all the more.

Fletcherizing cream³ and strawberry can not make them compatible. Foods that are chemically inharmonious should be avoided. Foods that digest in about the same time are said to be compatible and may be eaten together.

To reduce weight, avoid protein and carbohydrates.

There is no true hunger in the morning. Habit alone causes a fictitious desire for food.

We feel drowsy after a heavy meal of meat, while an apple, an orange, a bunch of grapes, a banana, berries, etc., will immediately refresh us.

As Nature cures all disease by fasting, it must be that wrong eating is the cause of it.

Fatty degeneration as well as emaciation are mainly due to faulty nutrition. Of course the mental state as well as exercise and rest have to be considered.

The breaking down of health at school is more often due to an impoverished condition than to over-work.

We do not lose health in one night, nor is it possible to regain it in one night.

Indigestion may be the cause, but it may also be the result of worry. Bad teeth may also be the cause of it. Pyorrhea is a constitutional disease, brought about mainly by fermentation in the digestive tract.

Whatever relieves constipation benefits any diseased condition. But cathartics never cured constipation, they make conditions worse; so does the enema if used too often. These are not natural means of overcoming the difficulty. Without removal of the cause, there can be no cure.

Distilled water is dead matter. The best live water is that taken from a running brook, which has been purified by the sun.

Tuberculosis is the result of improper food, impure air and lack of constructive exercise. No injection can "knock it," except in the sense that a headache powder "knocks" a headache. Suppressing a headache is not curing it.

Old Hippocrates prescribed the cure for consumption many centuries ago when he said: "Go to the hills and drink goats' milk."

Some man proposed that I should try his headache powders! But why should I, when I never have a headache?

Whenever digestion is disturbed, sleep is more or less restless. Fatigue and loss of sleep lower the vitality. Fatigue is only another name for toxic infection.

Man's diet is really fruit and nuts, not vegetables.

Thomas Henry Huxley says that the gorilla, a strict vegetarian, is stronger in proportion than an elephant.

The turtle and the elephant are among the longest lived animals, and they are mono-dietists. The effects of diet can be best determined by comparing individuals of the same species.

Certain causes determine certain effects. This holds true in regards to food. Bacteria live on dirt and filth. They would starve to death in a clean body.

The same objection that is urged against cathartics is also urged against mineral water, they always leave a deposit within our bodies. It is impossible to really cure one person of one disease without curing him of all.

The popular notion that an increase in weight is an improvement in health is an unfortunate mistake.

The best thing to do with a sick man is to first train him down (by a fast), after that begin to build up.

Good sleep, like good digestion, must be earned.

According to Prof. Metchnikoff, buttermilk and sour milk develop germs which destroy the malignant or unfriendly germs in the intestines.

The superiority of goats' milk is due more to a difference in its mechanical, than in its chemical makeup. The fat globules in goats' milk are smaller and more easily penetrated by the digestive juices. The milk from Holstein cows comes next to goats milk; that of Jersey cows is last.

The potato, buttermilk and oatmeal diet has developed one of the most sturdy and enduring races in the world.

Unpolished rice is the easiest digested cereal; next to it comes rye. The latter is said to be more laxative and is an almost perfectly balanced food. One of the greatest military feats in history, the siege of Paris, was accomplished on the mono-diet of rye bread. Fresh bread, half masticated, forms dough pellets. Stale bread is better from the viewpoint of health, because it compels more thorough chewing.

A disease prevented is better than a disease cured. Disease is not a local disorder, it is a constitutional condition.

Digestive fluid is not a ferment, but a powerful solvent, without depriving food of its organic properties.

An animal is a stomach with certain other organs attached.

It is impossible for an enlightened woman to live with a man whose god is his belly.

Vegetables and fruits are of all foods least harmful when eaten in excess, or when they fail to digest properly. Cereals occupy the middle ground.

It is a simple fact in physiological chemistry that starch can not be digested in an acid medium. When acids are mixed with starches, fermentation takes place. It is not too much starches, but rather too much incompatibility.

Those who are irritated by eating bran may use agar instead. Agar, related to East Indian seaweed, derived from Ceylon moss, used in the Orient in soups and jellies. There are various varieties, as Japanese agar, formerly much used in medicines as a cathartic. Agaric—of or pertaining to fungi.

That all grease should be eliminated from the diet of the sick is well known.

Banana-coffee is not an improvement upon the banana, neither is fig-coffee upon the fig, but it is an improvement upon coffee.

The way to be happy is to make others happy! Few of us seem to realize this. Cheerfulness will aid digestion.

Man belongs to the anthropoid class, the natural food of which is fruit and nuts.—Huxley in "Man's Place in Nature."

The mind is the measure of man; but the brain, which is the organ of the mind, and its blood supply, are built up of food.

Great works of literature and art have more often come from a garret than from a banquet hall.

We live in deeds and not in years, in thoughts, not words. He lives the most who thinks the most, feels the noblest, acts the best. It is better to die young and live much, than to live a hundred years and do nothing else.

The man who used to drink whiskey loved to think that it would cool in summer and warm in winter, and that whiskey would always be used, at least a little, for the stomach's sake. In the same way, the man who classes himself with the pig, the typical omnivorous animal, tries to find an excuse for eating 57 varieties at one meal. As to whiskey and tobacco, the Irishman's plan is the best, that is, to quit the habit before you begin.

Anger produces toxins! A mother may poison her baby by a fit of anger. The action of the stomach depends upon the action of the mind, but it is also true, perhaps even to a greater extent, that the action of the mind depends upon the action of the stomach.

Forced breathing increases the oxygen supply to the blood, thus improving nutrition. A certain amount of crying is good for the infant: it aids in the elimination of carbon dioxide. The first cry of the baby was certainly not induced by hunger.

The Italian medical men discovered that the cause for high infant mortality is variation in feeding.

Both physical and mental methods must be employed and applied in the treatment of all disease, and especially in the prevention of constipation.

"It is impossible to draw a line of demarcation between the mental and physical, as we might argue that every cell in the body feels, has a sensation, and to some degree thinks. Every cell in the entire body is concerned in every function, mental as well as physical."

Pasteur, Metchnikoff, Fletcher and Chittenden were not physicians! The first two proved that the amount of starchy food and the proportion of the nitrogenous element can be reduced with gain in health and endurance. The latter two proved that by thorough mastication the amount of food consumed can be reduced to half or one third with distinct advantages concerning health and endurance.

Test doubtful points on yourself first, then on others.

A yellow fever infected mosquito can repeatedly bite certain people and yet no produce no fever. Immunity is due to the same reason that you can throw a lighted match upon a concrete floor without spreading fire, while if thrown upon a floor littered with straw, the fire will spread.

It is inadvisable to have folks around us that are doing us no good, but it is worse than useless to try to hang around persons whom we can not do any good. (Let Doctors take particular notice.)

Vacation does not mean to be absolutely idle, all it does mean is change of work. Be an amateur and play a while each day at something other than your regular occupation.

To be blind is no sin, it simply means a paralyzed condition of the optic nerve. To be blind to the truth is simply paralysis to perception. It is not possible for one to tell the truth if he can not see it.

Life without growth has all the sting of death, without the joy of resurrection. Nothing matters but growth. It is the only human necessity.

We can look for good and find it, as certainly as we can look for trouble and find it—by entertaining it.

If you wish to preserve your interest in the activities of life, keep away from (mentally) old people. Old folks as a rule live in the past, and complaining in general is not favorable to a progressive state of mind. Remember what Goethe said: "If you have anything to give, give me of your courage and determination; of doubts and fears I have enough of my own."

Mental states constantly affect the bowel movement. Extreme emotion should be avoided. Sudden fright frequently causes violent movement of the bowels; sorrow or worry will cause undue retention. When overwhelmed by such mental disturbances, one or more meals should be omitted. Anger very often causes indigestion, but chronic indigestion is most often the cause of frequent fits of anger, and irritation.

Religion and Ethics have tried to improve the world without recognizing that the diet is the dominant factor in human affairs.

What God has joined together, man often pulls asunder—by improperly cooked food.

Every mental ailment can almost invariably be shown to have a physical cause, situated most frequently in the alimentary canal.

A violation of sex laws is impossible unless the system is over-stimulated with unnatural foods.

You can make your boy good or bad, according to what you feed him. Our weight should be reduced to 10 per cent below the standard tables. By comparing our own weight to that of the man-like apes, the gorilla, the orang, chimpanzee and gibbon, we find that they are about 25 per cent lighter in proportion than we.

"When a plant is fed on an unbalanced ration, it is quickly attacked by fungus diseases." Cancer is a human fungus; plant fungus is a plant cancer.

Among trees, the black oak is most liable to cancer. The black oak grows on the mountain side; their food is most varied; in the spring by means of the melting snow, and in the fall by rains. The tall pines on flat grounds are mono-dietists and are not known to suffer from fungus growths.

Among fishes, trout is most liable to cancer because it is notoriously gamey and eats a greater variety of things than any other living being. Carp lives up to 200 years and is practically free from the disease.

In horses and sheep cancer is rare; goats are almost immune. Dogs, hogs, chicken and cows are fed on great varieties and as a consequence, cancer is very common.

In America cancer predominates in those sections where fruits and vegetables are most variegated the whole year around, and where these are indulged in at the same time with meat. That state is California.

Among individuals, the highest cancer rate exists among commercial travellers. Next in order are coachmen and hotel servants.

Meat-eating Eskimos do not suffer from cancer, yet the vegetarian Hindus have it. A mono meat diet is better than a mixture of 57 varieties excluding flesh. Variation (not eating flesh), is the worst habit we have. The badness of any diet is measured by its degree of incompatibility, its goodness by its approach to the mono-diet.

Switzerland has the highest cancer rate in the world. Bulgaria the lowest. The former is the home of food fabrication, while the Bulgarians live on extremely simple food.

A "cold" is caught at the table, never at the open window. In other words, a cold is a disease and the result of improper eating, and not brought about by a whiff of fresh air. As a rule, one of the contributing causes is constipation.

Man is the only animal that cooks his food.

Herbert Spencer on page 18 of his "Education" has classified the leading kinds of activities which constitute human life in order of their importance, as follows:

1. Those activities which directly minister to self-preservation.
2. Those activities, which by securing the necessities of life, indirectly minister to the preservation of life.
3. Those activities which have for their end the rearing and discipline of offspring.
4. Those activities pertaining to the proper social and political relations.
5. Those miscellaneous activities which make up the leisure part of life, devoted to the gratification of tastes and feelings.

Nothing according to this classification by Mr. Spencer is more important than to learn "what to eat and how to eat it."

"The modern treatment of disease relies very greatly on the so-called natural methods, diet and exercise, bathing and massage. In other words, giving the natural forces the fullest scope by easy and thorough nutrition, increased flow of blood and removal of obstructions to the excretory system or the circulation in the tissues. One notable example is typhoid fever. At the outset of the 19th Century it was treated with "remedies" of the extremest violence, bleeding and blistering, vomiting and purging, and other "heroic" remedies. Now the patient is bathed and nursed, but rarely given medicines. There was but one conclusion to draw, that most drugs had no effect whatever on the diseases for which they were administered."—Dr. William Osler. The true physician believes in no cure-all, but uses all means to assist nature in bringing about a cure.

A stimulant is anything that temporarily quickens some functional or trophic process. Music, electricity, heat, cold, or ammonia, camphor, alcohol, strichnin, or salt, pepper, mustard, tomato catsup, coffee, tea, or a whip or spur, all of these will at times stimulate and

temporarily produce increased activity in some nerve or muscle. Those commonly used with foods as appetizers, etc. contain practically no nutritious value. They do not impart strength or vitality to the organism; however, it takes strength or vitality to expel from your system that which has not given it any. It is for this reason that stimulants of this kind leave the body always in a weakened or depleted condition, or as in the case of intoxicating liquors, create false courage. They should therefore never be used. If there is no appetite, eat nothing and wait until there is.

YEAST

Any liquid containing sugar, or a mixture of honey and water, if left to itself for a short while, begins to undergo a peculiar change. Dirty looking yellowish foam or scum collects at the surface, while at the same time a similar kind of matter sinks to the bottom. This quantity of dirty looking stuff goes on increasing, and when it stops, the liquid has become altered or changed in quality. It has acquired a peculiar smell and will intoxicate the person who drinks it. If this liquid, after being so altered by fermentation, is distilled, something entirely different from the original sugary water will result. As far as weight is concerned, it will be much lighter than water; it has also taken on a strong smell and an acrid taste, and it possesses intoxicating powers to a more intense degree. If you put a light to it, burns with a blue flame; it is called "Spirits of wine,"—"alcohol." Nothing can be more innocent than a solution of sugar, and nothing can be less innocent than those fermented matters produced from sugar.

A Dutch chemist by the name of Leuwenhoek at about 1680 found that this yeast-mud was not mere mud, but a substance made up of an enormous multitude of minute grains, each of which having as definite a form as a grain of corn, the largest being no more than a 2000 part of an inch in diameter. This discovery remained dormant for over a century. Then a Frenchman got hold of it and made the astounding discovery that these little bodies were minute living vegetable matter, a mass of plants, each one growing and reproducing itself; a little bud would appear on one side, rapidly grow and separate from the old, and then propagate its own kind, by budding. From that time on this muddy stuff, which would form the scum and lees of any saccharine or sugary fluid, was called the yeast plants. It belongs to the fungi family; fungus or mould. You will have noticed, that when you keep your whole wheat bread a little too long, that it gets mouldy. This mould is also a vegetable and belongs to the same class or family as the yeast plant, the fungi or mould family.

Then the chemist discovered that the yeast plant is composed of a sort of bag, like a bladder, inside of which is a soft, semi-fluid material. That the outer bladder or bag is composed of the same substance as wood, cellulose, such as can be found in any plant, large or small, from the biggest tree down to the yeast-plant, and that the

inner matter, the stuff contained in the bag, this soft and half-fluid material, is composed of the four elements: carbon, hydrogen, nitrogen and oxygen,—protein substance. They also discovered that this substance, found in the bag of the yeast plant, is similar to the material which forms the chief part of animal muscles and blood, commonly called "animal products," and that similar matter also forms the chief part of the white of an egg; and, although this little organism is a plant, yet it contains the stuff which forms the foundation of any animal organism, called "protein."

This resulted in turn in the remarkable discovery that no matter how much a plant may differ from an animal, the essential constituents from which the plant is made up, the nitrogenous protein matter, is the same in the animal as it is in the plant. A German botanist by the name of Hugo von Mohl conferred upon this substance found in the bag of the little yeast plant, the stuff which is also found in the interior of any plant cell, and which is also similar to that of the interior of animal cells including the cells of which our own bodies are made up, the name of "protoplasm." Every plant or tree therefore, as well as any animal body, is made up of an enormous aggregation of minute particles of protoplasm, each of them comparable to the individual separate yeast plant. The yeast plant is therefore living matter in the most simple condition.

French observers then also found that there is a close connection between the splitting up of the sugar and the yeast plant. That the latter is absolutely necessary in order to bring about fermentation, and that there is no such thing as "spontaneous generation," which simply means that it is impossible to bring about something out of nothing. It was also established that the yeast plant must be alive. If it is crushed or if it has been heated above 160 degrees F., life is destroyed and fermentation can not be brought about. Cold, however, the yeast plant can stand down to 130 degrees below zero. The splitting up of the sugar into alcohol, carbonic acid, glycerine and succinic acid, is the result of the vital activity of the little yeast plant.

Concerning the nature of fermentation it might be said that a single yeast cell, if kept at a fair temperature on a summer day, can propagate its kind in the course of a week to such an enormous extent as to change a perfectly harmless fluid, as syrup, into a solution containing carbonic acid, a poisonous gas, and alcohol. If a burning candle would be lowered into a vessel in which fermentation takes place, the light would go out on account of the carbonic acid gas. The fermenting or raising powers of yeast are determined by the degree of intensity, in which a given quantity of yeast is able to decompose a given quantity of sugar within a specified time.

From this fact of the tremendous reproducing or propagating powers of the yeast plant was developed the remarkable theory of propagating or transmitting diseases by infection or contagion, called "the germ theory of disease." It has been actually shown that anthrax

(Milzbrand), which is a sort of malignant carbuncle, is the result of fermentation. The only part, however, which is contagious, is the solid matter of the fluid contained in the bag or cell.

Compressed and dried yeast is now used as a valuable nitrogenous food. It contains, however, most often a 10% sugar solution for the purpose of preserving it. It is said that it retains its vitality for almost twenty years. The average composition of freshly compressed yeast is about 25% dry substance, about 40% of nitrogenous matter, about 30% non-nitrogenous matter and cellulose, and about 4% mineral matter. The mineral matter consists of one-half phosphoric acid, much potash, some lime, magnesia, sodium, iron, silica, chlorine and sulphur. Yeast is also used as a medicinal agent in intestinal disorders, and externally in skin diseases. It has also great resistive powers against the gastric juices of the stomach and can pass the entire digestive tract without having been in any way changed. It is however harmless as long as nothing liable to fermentation is contained in our system. Should this, however, be the case, then stomach and intestinal trouble may result.

High temperature and moisture will kill yeast, but cold to a degree considerably low is not detrimental. Seven per cent alcohol will retard the budding, and 12 to 18 per cent will prevent growth and fermentative powers.

The essential requirements for yeast growth and fermentation are:

1. A saccharine solution of proper density.
2. Suitable nutrients, chiefly nitrogenous and mineral matters, as found in ash.
3. Propitious temperatures.
4. A limited quantity of fermentation products.

There are many species of yeast. Some useful, others valueless or even detrimental. Brewers' yeast is used in two forms, the so-called top-fermenting or ale-yeast, and the bottom-fermenting or lager-yeast. The ale-yeast acts best at a temperature of from 12 to 20 degrees C., and appears on the surface of the fermenting liquid, while the lager-yeast acts best at a temperature of from 5 to 12 degrees C., and settles at the bottom of the vessel.

Yeast enzymes are grouped as follows:

1. Hydrolizing: (a) sugar splitting, (b) proteolytic, (c) coagulating (rennet, as in milk).
2. Oxidizing.
3. Reducing.
4. Fermenting.

The last named enzyme (Beuchner 1897) splits dextrose (cellulose) into alcohol, carbon dioxide, succinic acid and glycerine.

Comment—There can be no infection or contagion unless the particular soil required for the growth of the plant is there. That is, our system must contain the sugary fluid in this instance of the yeast plant, or

in other words, unless our system is encumbered with impurities, germs of any kind have no chance whatever to successfully attack us and to get a real hold on us.

There is something else to be considered: Does the yeast plant contain food value? Ans.: It does contain protein and mineral matter, vitamins, and to the extent that it contains these it is beneficial and useful, or conducive to health; but there is another question: Does it favor fermentation in a body that is more or less encumbered with impurities? As most of our bodies are, some prominent men advocate that all yeast-made foods, as well as yeast itself, should be carefully avoided, as *it may* produce carbonic acid gas and also alcohol within our system, as it did in the vessel containing the sugary water, and therefore be harmful. This, according to Prof. Metchnikoff, is not positively proven; on page 419 of his book "Immunity" he says that "The phenomena that take place within a living body can by no means be identified with the phenomena that occur in a test tube." As a laxative the yeast plant is without a doubt a great improvement over drugs, such as epsom salts, castor oil, calomel, etc., but laxatives are unnecessary after one has adopted the raw food diet.

We also reprint the following, clipped from the New York Globe, Dec. 28, 1920, with which we fully agree.

"How to Keep Well," by A. F. Currier, M.D.

Ques. (1) Is yeast a valuable aid to the body? (2) Does it help or cure constipation, and can you explain how it might be of service? (3) Do the vitamins it contains really enrich the blood, and if so, would you conclude that it would be a help in overcoming disease? (4) Is there a chance that in yeast and the regular food supply one may get an excess of vitamins?

Ans. (1) It is probably helpful in some cases; I could not say how many. The testimony is by no means uniform. (2) I presume it may help in some cases, but I should not feel disposed to prescribe it for that condition, at least with my present knowledge. It is a ferment; it causes fermentation in the contents of the stomach, as it does in dough. It may extend its work into the intestine, where the starches are digested, producing gas, with distension of the bowel. It is possible that it might thus irritate the bowel and set up peristaltic action; if so, it might tend to relieve constipation, but I am by no means certain that it would take this course. (3) Brewers' yeast is said to contain vitamins in abundance, but how much gets into the blood is another question. If it does not get into the blood it can add nothing to the power of the blood to overcome disease or anything else. (4) I should suppose it would be possible, but you must remember that the digestive apparatus does not absorb and assimilate all that goes into it, and though an abundance of vitamins might be offered, if the conditions were not favorable they might be all rejected.

From "Food Inspection and Analysis" by Albert E. Leach, 4th edition 1920, John Wiley & Sons, New York, we take the following from page 344 concerning Yeast:

"Yeast, most commonly used in breadmaking, is of the so-called 'compressed variety.' Compressed yeast is a product of distilleries where

the wort from malt and raw grain is fermented for the manufacture of whiskey, gin and other distilled liquors, as well as distilled vinegar. Little, if any, of the commercial compressed yeast, is made from beer wort yeast.

In the manufacture of compressed yeast, the yeast floating on the top of the wort is separated by skimming, while that settling to the bottom is removed by running the wort into shallow settling trays. Top yeast is considered more desirable than bottom yeast for breadmaking. The separated yeast is washed in cold water, and impurities are removed, either by sieving through silk or wire sieves, or by fractional precipitation while washing. The yeast, with or without the addition of starch, is finally pressed in bags in hydraulic presses, after which it is cut into cakes, packed in tin-foil, and kept in cold storage till distributed for use. Such yeast should be used when fresh, as it readily decomposes and soon becomes stale. When fresh, it should have a creamy, white color, uniform throughout, and should possess a fine, even texture; it should be moist without being slimy. It should quickly melt in the mouth without an acid taste. Its odor is characteristic, and should be somewhat suggestive of the apple. It should never be "cheesy," such an odor indicating incipient decomposition, as does a dark or streaked color.

Dry yeast is prepared by mixing fresh yeast with starch or meal, moulding into a stiff dough, and drying, either in the sun or at a moderate temperature under reduced pressure. Such yeast, when dry, is cut into cakes and put in packages. It will keep almost indefinitely. During the drying process many of the yeast cells are rendered torpid and temporarily inert, and for this reason the dry yeast does not act so promptly in leavening as does compressed or brewers' yeast, but when once it begins to act it is quite as efficacious.

From page 346: Potato, corn or tapioca starch has long been added to the yeast before pressing, on the ground that the starch acts as a dryer, producing a much cleaner product, and one that can be more readily and intimately mingled with the materials of the bread, besides enhancing the keeping qualities of the yeast, especially in warm weather. The quantities used vary from five to fifty per cent. Undoubtedly the larger amounts are added as a make-weight. Some manufacturers use no starch whatever."

T. J. Bryan, of the Bureau of Chemistry, U. S. Department of Agriculture, Bul. 116, 1907, page 25, on the other hand finds that: "the addition of starch to yeast reduces the carbon dioxide value, and the percentage reduction is greater than the percentage of starch present." His experiments further indicate that the keeping qualities of starch yeast are not greater, but actually less than that of pure yeast.

U. S. Rulings: (1) The term "compressed yeast" without qualification means distillers' yeast without admixture of starch.

(2) If starch and distillers' yeast be mixed and compressed, such product is misbranded if labelled or sold simply under the name "compressed yeast." Such a mixture or compound should be labelled "compressed yeast and starch." (3) It is unlawful to sell decomposed yeast under any label.

FASTING

"Real hunger and disease can not exist in the same body at the same time."—Mrs. Hazzard.

"To be truly wise is to be free from prejudice, ready to change one's opinion as more truth is presented to one's mind."

The more pain men will rationally and voluntarily experience for the sake of their future, the more speedily and certainly will they attain their great aim.—Watson in "Pain and Pleasure."

Having become convinced by experiment, mainly upon myself, that the theory concerning the "Unity of all disease" is correct, that is, that all disease has its ultimate cause in the accumulation of impurities within the system, which impurities are introduced to the system by the breathing of impure air and the eating of adulterated food, and that the elimination of such impurities from the system must therefore be the universal remedy, and that such elimination would be quickest and best brought about by adding no further impurities, or better still, by fasting, in conjunction with deep breathing of pure air and constructive exercise, in order to give the white blood corpuscles a chance to do the repair work, the writer and a friend in July 1913 decided upon a 14 day fast. Nature, we reasoned, during sickness forces a fast upon us; why then not forestall sickness and take a fast now? The friend, who was a physician, and had been for about 20 years in the U. S. Hospital Service in the Philippine Islands and claimed to know all about fasting, was of the same opinion. Both of us went to the beautiful Crystal Springs of the Hillsboro river, Dade County, Florida, and started the fast by just not eating any more. As far as clothing was concerned, we imitated the Indians of long ago, and were as lightly clad as possible, for we were in the woods, and it was July—in Florida.

We took physical exercise each day for a couple of hours; ran morning and night for about 15 to 20 minutes, and swam twice a day in 'the springs' for about the same length of time. The balance we spent reading, and when tired of it, just lay around, or hunted shade.

The first seven days went by nicely, but on the eighth day both of us began to feel pain in shoulders and knees. This pain grew worse with each following day and became so severe that the friend gave up the fast after the 12th day. The writer stuck it out two days longer and broke the fast with watermelon on the 15th day. Immediately all pain stopped; we realized that evidently we had made a mistake, had not properly prepared for the fast, nor conducted it rightly, that our pains were most likely caused by auto-intoxication, the cause of which should have been avoided, and that therefore the benefits from it would be comparatively small. The friend had over-estimated his knowledge upon this subject; in his opinion enemas, or the washing out of the colon, were unnecessary. Nature, he said, will take care of all that without artificial assistance from the outside. This line of reasoning sounds very well and may hold true in any one whose system has not been abused to any great extent, but we found by experience that it does not hold true in any one who has lived on canned stuff and other prepared foods for a considerable length of time.

No, enemas are an absolute necessity with most of us during a fast, as they will immensely aid elimination and thereby cut it shorter.

Not having carried on this fast as it should have been, the writer decided for another test as soon as circumstances would permit. He began to read up on the subject and would himself conduct the next fast, for his conviction that fasting is the greatest universal remedy for all disease had not been shaken.

In August 1916 the opportunity came. A two weeks vacation was offered him by his employers, and needless to say, used it for the purpose of carrying out the plans made long ago, and decided upon a seven day fast. He now prepared for it properly, as it should have been done the first time; ate nothing but fruits, such as oranges, and non-starch containing vegetables for about five days, cutting gradually down on these, and then started the fast properly, and the result of this second fast was a wonderful success. Stomach and intestines, on account of the oranges and vegetables, especially green corn, which of course had been eaten raw, were pretty well cleansed, and in order to prevent the re-absorption of waste matter, auto-intoxication or self-poisoning, he took internal baths, one every day, the first thing each morning. He simply used plain lukewarm water and was surprised at the great amount of fecal matter so expelled. He also took each day two friction hip-baths and one friction sitz-bath, as explained in detail by Louis Kuhne in his "New Science of Healing," making in all **about one bath after every six hours.**

Whenever hunger, or I should rather say a false craving for food asserted itself, or felt more or less indisposed, suffered slight headaches, etc., a bath was taken, which always proved wonderfully refreshing and stimulating, and made all desire for food, or depressing moods, if there were any, disappear. Here I might further state that the Kuhne Friction hip-bath, more than anything else I know of, makes the faster forget food and feel comfortable, for fasting for any length of time is really not a pleasant experience. Eating is one of the greatest pleasures we can possibly enjoy. Fasting, the opposite of eating, brings opposite effects, even though we should not suffer very acutely. It is for this reason that many lack sufficient courage to undertake a voluntary fast.

The writer furthermore found during this seven day fast, that if the water used in the internal bath is taken at a temperature a little below blood heat, say 95 or even as low as 90 degrees F., it is more invigorating and refreshing, and proportionately better helps to keep our mind from our stomach and food.

In 12 days from the time I began, that is, from five days before the fast proper until again food was taken, I lost 16 pounds in weight. The original weight in Florida being 160 lbs. In breaking the fast I began with water-melon and added the following day oranges and alligator-pears, increased these gradually on the third day and added milk and whole wheat bread. Note: These foods were not eaten together. I had no difficulties of any kind, and after a couple of weeks, the weight was again what it had been at first, about 160 lbs.

What was accomplished during this fast? This is the important question, for results count, nothing else. Here it is, first: When on the fourth day of the fast proper, the writer stepped in front of a looking glass to see whether or not his face would show any signs of his not eating, he found to his surprise that a wen or tumor in the temple region on the left side of the head had almost entirely disappeared. What formerly had been as large as a walnut was now less than half a small cherry, and during the following three days it shrunk still further to a size just enough to indicate the place where it had been. One just like it had been removed with a knife by a doctor friend several years before; the doctor then made the assertion that none would ever come back; but it did come back, practically in the same place where the former one had been. Second: The scalp, especially on the left side where the cutting had been done, had, since the operation been very tender and sensitive and often an annoying pain was felt when combing the hair. This pain had also vanished. Third: The inner left ear, which always discharged pus ever since the Doctors in the Manhattan Eye and Ear Hospital had operated, or rather experimented upon what they pleased to call a radical mastoid, dried up and healed during the fast, and I am certain that if I had known half as much about natural methods of healing as I know now before the operation, there would have been no operation, and I would have two ears to hear with instead of one. Fourth: A bleeding gum, or what the dentist said was pyorrhea, did no longer bleed. Fifth: Dandruff had disappeared. Sixth: (And this I consider the most remarkable) An ingrowing toenail on the big toe which bothered considerable at times, had gone dead. The ingrown part had turned black. I cut the black part out, and the toenail has never bothered since, and a little corn on the toe next to the large one, which always "fitted so nicely" against the ingrown nail, I could just pick out. Needless to say, since I am continuing the simple life as nearly as possible, it has never returned.

To those who never heard about fasting and the remarkable cures that have at times been brought about by it, it may appear as an exaggeration that so many ailments in different parts of the body should have been done away with at one swoop. Nevertheless it is true, and it will not seem so extravagant when we reflect and consider that by fasting and bathing and exercises, as well as by dieting, we treat ourselves constitutionally, not locally; there is a great difference in this.

By constitutional treatment we treat the whole system, the entire organism, and not only a part of it. We give nature a chance by such treatment to throw off the impurities which have caused all the trouble and should never have found their way into our system. Lungs, liver, kidneys, skin, stomach, etc., being now free from the labors of digesting and aerating food, are busy with housecleaning. It is because of this, that one who fasts has always a more or less repulsive odor about him, no matter how many baths he may take each day. The moment food is taken, the cleansing process stops, and as a result, the repulsive odor disappears. Digestion of food is temporarily more important than to con-

tinue house cleaning, and the reserve army of the white blood corpuscles which formerly assisted in elimination is called back to do digestive work.

Constitutional treatment is the very opposite from local treatment. Under the former we realize that the entire body is inter-dependent, that when one organ or any part of the whole suffers, the entire organism is drawn into sympathetic suffering, that it is impossible to injure one without to some extent injuring all. By local treatment on the other hand one considers each organ as independent and separate from all others. That this latter is faulty reasoning is plain enough when we remember that if only the little finger or toe hurts us we are unable to do our best work. The medical profession as a whole, it seems, can not comprehend this.

Whatever we put into our stomach and the air we breathe determine both our health or lack of it and the longer we fail to understand this simple fact, the longer will we be compelled to suffer. Keeping this in mind, we find that diagnosis, therefore, regardless of whether it be a diagnosis from the eye as some drugless men prefer to do it, or the old fashioned method, is simply so much waste of time. What do you care by what name the disease is called or what particular part of your body might be most affected; what you are most interested in is how to get well again in the quickest possible way.

And how did your trouble come about? Why, that's easy. Impure air and adulterated food and lack of constructive exercise. Substitute pure air, unadulterated food, and the only kind we are sure of is raw food, and the proper exercise, and health is bound to result, it can not be otherwise. Diagnosis is good intentions, misapplied. Whether you have a "cold" or anything else, if you wish to get rid of it quickly and permanently, the best thing to do is at once to stop eating and assist nature by scientific bathing, etc., in the elimination of those impurities that caused the trouble, and by doing so you will cleanse and purify the entire system, and when this has been done you can not but be well. It is constitutional treatment. Do you still think that there is anything extravagant in curing half a dozen ailments at one time, by fasting?

Here I might say that to lead a perfect life and come up to the *highest* standard of health is impossible in a large city, as the air which we are compelled to breathe at least is to some extent poisoned by the exhaust of automobiles and furthermore by the leakages in the pipe lines of the illuminating gas system in our apartments, and also by the sewer gas, and the coal gas from the many furnaces and heating plants. All of these contaminate the air and for this reason we can say without fear of contradiction that a truly healthy man does not exist in New York City, or elsewhere, for that matter, where the supply of pure air is limited. Perfect health, or absolute health, is an ideal state; in reality it does no more exist than absolute darkness or absolute rest. There is more light or less light, more motion or less motion, more health or less health, and no more than that. The same holds also true with any other abstract term, including Truth, and as it concerns this book. I **am** writing my experiences as I have been impressed by them. Others may be differ-

ently impressed by the same or similar experiences. It is for this reason that one should read and acquaint himself with the views from as many different persons as possible and compare these with his own.

But speaking of the benefits derived from the fast, what I enumerated is merely what I know and am able to enumerate. The remaining organs of the entire body must have gone through a similar cleansing and rejuvenating process even though I was not especially aware of it, or of any encumbrance in the same.

Some people, however, may object to fasting on the grounds that the loss of flesh and strength is too great and sudden and that this method of curing disease is entirely too radical. To this I reply that the loss of energy and vitality and useless flesh or fat during actual disease, as for instance in "Flu" cases or as in "malaria" in the southern states, is much more pronounced, and that the loss of this, if anything, means an advantage. Fat is a useless burden that has to be carried about, it tires its possessor and makes him sluggish and lazy. The lean man always has the advantage, and for courage and determination we prefer him. Shakespeare even realized this many years ago when he made Julius Caesar say: "Let there be men about me that are fat, sleekheaded men, and such as sleep o' nights. Yon Cassius has a lean and hungry look, he thinks too much, such men are dangerous. Would he were fatter, but I fear him not, yet if my name were liable to fear I do not know the man I should avoid so soon as yon spare Cassius. He reads too much, he is a great observer, and looks quite through the deeds of men." It is the lean horse always which we pick for the long run. Fat people are not healthy people. Fat people never get old. They die as a rule at the age of 50 and hardly ever get beyond that. Old folks are always lean, this is the general rule, and it will not be much trouble to any one to verify this statement. I also recall your attention to animals, our cats and dogs for instance, which always fast in case of sickness.

Now as to fasting itself we might say that it really does not take as much will power, as one at first would imagine, to carry it through. Anyone who has ever done without a meal although physically well, knows practically how it feels and what to expect and will understand. To abstain from eating the first meal is the hardest, to do without the second meal is not quite so hard, and after a couple of days the craving for food is practically all gone, providing one is not tempted; more than that, at times food even seems to be repulsive. I have found it easiest to begin the fast in the morning, that is, to eat the last meal of fruit the evening before, and instead of the fruit or breakfast the next morning go out for a good and brisk walk and enjoy the fresh and pure air, and forget about the fast and food, and keep the mind occupied with anything but these. I suggest the reading of some good books, as the proper mental state during a fast is of the greatest importance. In regards to a book on fasting, the best I have come across is Carrington's "Vitality, Fasting and Nutrition," published by Rebman Co., 1123 Broadway, New York.

So it is in the beginning that one has to be strong and determined in order to carry it through successfully. But your mind is made up, there is no further argument. Whenever your stomach calls loudest, just talk to it—big, resolute—as you would talk to a gang of men working under your supervision, and who are grumbling about something they do not fully understand. Just talk to it: It's no use howling for food; you're just not going to get anything no matter how much you howl, if you don't like it, do what you think is best for you, but food you will get none,—and immediately the howling will stop. And when your stomach calls again, and this time it will not nearly be so loud, just talk to it once more: I told you before that you were not going to get anything, so there; and then get busy and keep busy, and forget about your fast and food, and there will be no more calling. Your stomach will be satisfied and will submit without further protest to the fate you have decided upon, that is, that there shall be no work done by it or within your entire body, except a thorough overhauling and repairing of the entire machinery. With such determination you will find a fast easy.

On the other hand we do not mean to make it appear that fasting is continued pleasure; some sacrifice is required, and really and truly good work has never been done without it; but many of us do not wish to pay the price and for that reason claim that fasting, because of the self-denial necessary, will not become the popular method of cure, at least not in the near future. Through sacrifice and self-denial only is it possible that we can evolve to a higher mental plane. It is the price of admission, unless you are willing to pay, you can not enter.

And some folks are even so stupid as to believe that they can secure the good things in life without working for them, by cheating; but invariably they find that one cannot cheat nature, that much is certain. Whenever a natural law is broken one has to suffer in proportion to the extent of the transgression. "Whatever ye sow ye shall also reap," and "to every one according to his deed" still hold true today. Herbert Spencer calls this principle "the law of moral recompense." A colored preacher is supposed to have said that it is useless to hope to get into heaven upon the strength and religious experience of your wife. Paraphrasing this, we might also say that it is useless to hope that you will be able to enjoy better health and proportionately more and greater happiness upon the strength and experience of some one else along dietetic lines.

If you wish to gain in knowledge, you yourself must study, and if you want to gain in health, you yourself have to work for it. There is no short cut to health through a drugstore by paying for a few tablets or some lotion; no, no one else can obtain it for you. The things which are really worth having cannot be bought with money, and it is well that this is so. Love and knowledge are amongst these. By buying imitations you merely fool yourself. So do you fool yourself when you go to a drugstore "for health sake." "No one is free

who is enslaved by his appetite," but "he that overcometh shall inherit all things," and your happiness corresponds and is in proportion to the state of health you enjoy. You suffer in proportion as you have drifted away from natural laws. You will get well in proportion as you apply yourself towards these, or in proportion as you return to nature.

It is results that count, nothing else, and the benefits derived from fasting, even from the psychological point of view, are indeed surprising. A short two day fast last year gave the writer sufficient "nerve" to stand on a soapbox at street corners in New York and expose himself to "public ridicule" by airing these "cranky notions." However, I made a success of it and distributed a good bit of literature along these lines, especially Otto Carque's "Folly of Meat-Eating," and "The Foundation of all Reform."

The best place to conduct a fast is in the woods, near a river, if possible, where there is the purest and freshest air that can possibly be had during the entire 24 hours of each day, and where sun-baths and air-baths and all other kinds of baths can be taken conveniently, and away from your friends. As to sleeping, I found it best to sleep in a bed made up of pine-straw which lies on the bare ground; with a mosquito curtain over to prevent annoyance by these insects, and a good blanket, one does not even have to stay inside of a tent, as it is indeed elevating and inspiring to watch the starry heavens on a beautiful summer night.

Now as to patience, remember that we took years to make ourselves sick; years of stuffing ourselves with adulterated foods, besides perhaps tobacco, coffee and other trash detrimental to our system, so let us be reasonable and grant ourselves at least an equal number of days during which to get well—but we mean to get well, not to suppress symptoms, and in order to get well, one has to pass through what is called a "curative crisis"; that is, that symptoms, which had been formerly suppressed by drugs, may re-appear, and scare the uninitiated. The re-appearance of such should however be no reason to abandon the fast, on the contrary, it is the best and surest sign that the system is engaged and active in throwing off the impurities which encumbered it, and by which alone a true cure can be brought about. Complete recovery, you must remember, can not be had in a moment, for we are in a sense rebuilding a house while at the same time maintaining it habitable, or better, overhauling a body while at the same time keeping it in working condition. The inconveniences therewith connected can not, of course, be avoided.

The state of mind during a fast plays a tremendous part in bringing about best results. Perfect harmony and good cheer are most essential. By all means do not worry about the fast and how it will come out. The fast will take care of itself; it is bound to be a success, and fasting, for the purpose of curing disease, as time goes on, will come more and more into use. It is the only method that does the trick best and in the shortest time, with the smallest amount of pain

and with the best general results, and in order to accomplish most, even though you should have the means and decide to fast under the guidance of some one else who is supposed to have a reputation for being experienced in this line, it is best to read up a little before hand, for by an understanding on your part, your mind will be more at ease. You will be able to ask intelligent questions, and by understanding the replies you will greatly assist not only the one in charge, but most of all yourself by accelerating the speed to your own recovery.

But a fast is most simple. One does not necessarily have to go to a high priced sanitarium for the purpose of fasting, especially not after reading the recommended books, except in acute cases where relief must be had immediately and where there is no more time for reading. Otherwise, why waste money for a guide when the road you have to travel is absolutely clear, when you can easily be your own guide? Why shall you depend upon others for your well-being? That which is most valuable to you, your health, should be in your own keeping, for you are the one most concerned, and consequently you should be the one most interested in it, you should take care of it.

Fasting is beneficial, starving precisely the reverse. During a fast the system purifies itself of all foreign substances or impurities. Whenever this is done, that is, whenever the system has become clean, and it will be best noted that this state has arrived when the repulsive odor has left the body, which as a rule is most pronounced from the mouth and from the armpits, and when the tongue is no longer coated, and when then food is still withheld, then starvation begins; but until then one need not fear ill results from any kind of fast. As Dr. Dewey puts it: "Take away food from a sick man's stomach, and you have begun, not to starve the sick man, but the disease." Strange as it may seem at first, it is nevertheless true, that fasting will cure the emaciated as well as the fat man. After a complete or "Finish Fast," the body will assume its normal weight in both instances.

Although I claim that fasting is the universal remedy for all disease, no one should undertake to fast unless he has become convinced that it is best for him, and again I say, do not hang your faith upon the advice of any one man. No one man knows it all, no matter who he is. Read all you can and get as many varying views as possible, and weigh and consider and retain the best from each. This is the proper method of procedure. I have listed some first class books in the rear of this book by the reading of which you can develop your own ability, then have unbounded faith in yourself and trust yourself above all others, and be "Your own doctor."

And now a few words about my most recent fast of 41 days, or rather series of fasts, which together amounted to 41 days, for it was done in three laps. This time I did not go on a fast because of any illness or ailment in particular, there was really nothing the matter with me, as far as I knew. It was to be nothing but an experiment. First of all, I had never been on a "Finish Fast," that is, a fast long enough for the system to entirely clear itself, and secondly, as I had

fasted before in summer, I also wanted to find out how fasting goes in winter. I thought that inasmuch as I am lecturing about the various methods of drugless healing, I should have first hand knowledge of this matter, and let me say right now, that if it is hard to fast in summer, it even seemed to be a little harder in winter. Bathing for instance, internal as well as external, which is of the greatest importance during a fast, is a pleasure in summer, but to do it in a poorly heated bathroom in winter takes about all the courage one can get together. June, July, August, September are the months for long fasts; even October might do, but not later than that, for it is best to be as lightly dressed as possible to let the body breathe, and for this purpose expose it to the sunlight and air. This can hardly be done after October as most of us are not sufficiently hardened to withstand this, and as one during a fast feels somewhat cold. Short fasts, from three to five days, may of course be taken at most any time of the year.

I started this fast at home on November 28th, 1920, and ended on January 19th, 1921, in the Metabolism Ward of Bellevue Hospital. I started home, not because I thought it would be best to fast at home, but because a friend who suffers from asthma wished to see it done and how it would work, and said that if successful with me, she might try it also. My weight the day before was 169 lbs. I ate nothing but apples for a few days and then went on the fast proper. My aim was a "Finish Fast" or "Conquest Fast" as Mr. Purinton calls it, and a "Conquest" fast it was, for I failed twice to carry it through. There was too much food and too much cooking done in the house, and continually seeing and smelling this, my courage to go on gradually vanished, for there was no one from whom to draw this commodity. Whatever determination I had, it had to come out of myself. In fact, instead of getting encouragement to carry through what I had undertaken I got the very opposite, even to the extent that trays full of food were brought to my room with the pleading to "please eat for my sake, for you are beginning to look real bad." But I did not at that time, nevertheless, such is not the proper environment for one who wishes to fast, that much I knew. I walked each day from 12 to 15 miles and held out for nine days, after which I broke the fast with apples, and began to eat milk, whole wheat bread and nuts the following day. During these nine days I had lost 18 pounds, or two pounds per day.

Having failed once and dissatisfied with myself on this account, I decided to start anew, in different environment. But at a camp near Fort Schuyler, which a friend offered me for this purpose, the water had been turned off to prevent the freezing of the pipe-lines, and so I was compelled to live in the city, and off I was once more, with the same purpose in view, and again I failed, after 15½ days of fasting. During this second attempt I walked each day from four to six miles in Central Park, and spent from eight to ten hours in the Big Library, reading or writing. During the first ten days there were no physical disturbances, even though I had taken absolutely nothing, not even water during the first nine of them, as there had been no desire for it.

I argued: Why burden the system with water, when it does not call for it? However, a friend suggested that water might help to cleanse the intestinal tract and perhaps cut the fast shorter and at the same time make it easier, and since then I drank about one quart per day.

I am not prepared to say what work the water does within us, or rather what is done with it by the system, but it is true that fasting is easier as a result of it. It is refreshing and will make the languid feeling disappear. We dilate our stomach each time and thereby "fool it" a little. What seemed remarkable during the first nine days in which not even water was taken was, that the bladder emptied itself about as often as when I later did take water. Not being able to account for this, I thought that the body, perhaps through the lungs or otherwise, might absorb this water from the air. However, when I later mentioned this fact to Dr. McCann of Bellevue Hospital, the doctor was of the opinion that this water was the result of the breaking down of fatty tissue during the period of total abstinence. This seemed a more reasonable explanation.

On the 11th day one of my nostrils became somewhat clogged, as sometimes happens at the beginning of a cold, on the 12th day I became a little hoarse and the throat was affected, also a slight cough developed which lasted over the 13th and 14th day; on the 15th day everything seemed to be O. K. again, but unable to get into the proper mental state, that is, unable to get my mind away from food, I broke the fast on the last half of the 16th day with a little crust of stale whole wheat bread and half a glass of milk.

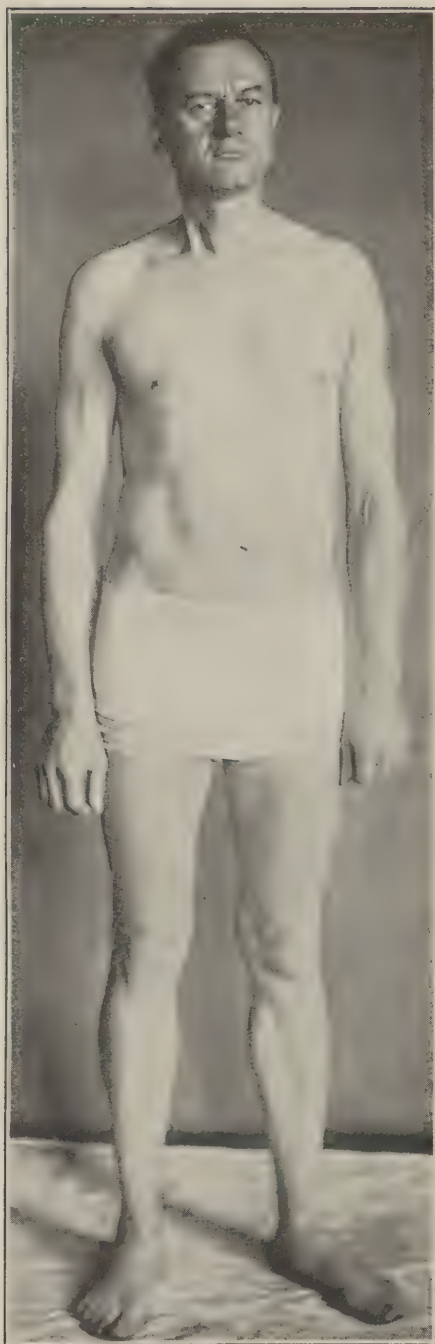
Even food, as exhibited in the show-windows of bakeries, delicatessen stores, etc., had become too great a temptation, and once more I caved in and had about decided to abandon the original plan for a "Finish Fast," at least for the time being, when I found that Bellevue Hospital was interested. This institution offered me a room and the attendance of nurses and so provided an opportunity for one more final attempt to reach the goal, under the observation of the doctors, which at last turned out to be successful.

I entered the Hospital on January 2nd at about 5 P. M., having eaten but a few apples during the day. The following morning my weight was 138.6 lbs. After $16\frac{1}{2}$ days, or on January 19th, and a couple of hours before the breaking of the fast, my weight was down to 113.6 lbs. I had lost weight during this last period at the rate of a little over $1\frac{1}{2}$ lbs. per day. The lowest body temperature during this same time was 94 degrees F., the highest 98 degrees F., average 95.6. My lowest pulse during the same period was 38, the highest 82, average 62.5. My lowest respiration was 8, the highest 20, average 16.1.

I had no difficulties whatever during this last period, except that on one Friday the smell of frying fish somewhat affected me, nauseating me, as the kitchen was on the same floor. I slept outside on the balcony and enjoyed the cool and fresh air immensely. Fresh air is indeed the most important thing during a fast. On rainy or clouded



Mr. William Utrecht, after a series of three fasts, of 9, 15½ and 16½ days, beginning on November 29, 1920 and ending on January 19, 1921. Above picture was taken on this latter date by the official photographer in Bellevue Hospital. Net weight at that time 113.6 lbs.



Mr. William Utrecht, 51 days after breaking fast. Picture was taken on March 10, 1921 by the same official. Net weight on this day 165 lbs.

days I did not feel so vigorous and spirited as on clear and cold days. The lowest temperature during the nights that I slept outside was four degrees above zero F. With the exception of my feet, which during the first few nights got very cold, I felt comfortable. Later on I kept the feet warm with warm water bottles, and so this little unpleasantness was overcome also. Some nights, because of insufficient exercise during the previous day, I did not sleep very much; whenever this happened I spent the remainder of the night walking on the balcony, bare headed and but very lightly dressed, but I never did "catch cold." I took two enemas daily: mornings immediately after rising, and evenings half an hour before retiring, with the exception of the last few days, when I took only one, at night, discharging fecid matter each time, up to the very last bath I took on the evening before the breaking of the fast. This I believe proves the importance of the internal bath during a fast.

The tip of the tongue began to get clear on the ninth day, clearing itself towards the rear more and more each day, until it was finally clear on the morning of the 17th day. The repulsive odor, common with those undergoing a fast, was never very strong during the entire series of 41 days. This is most likely due to the fact that I had not been stuffing myself with canned goods, meats and such condiments as ordinarily go with it, and had not poisoned myself with drugs or tobacco during the last ten years. I broke the fast on a purely protein meal, skimmed milk cheese or pot-cheese as it is sometimes called, as I had agreed to do with the doctors in charge for the purpose of this experiment, and had later oranges and apples, and increased this the following day with bananas, milk and whole wheat bread.

There were no ill effects as a result of the cheese for the first meal after an abstinence of more than 16½ days, nevertheless I am convinced from previous experience that fruits, such as oranges, grapes, apples, pears, watermelon, canteloupe or any other similar fruit which is easily digested are far superior to skimmed milk cheese for the purpose of breaking a fast. When machinery has been standing idle for a while, it should be started slowly, and gradually brought up to speed. Even pot-cheese is much harder to digest than any of the fruits just named, it starts the digestive apparatus at a much faster rate and is therefore not so suitable. It would still be better if nothing but the juice of watermelon, grapes, etc. were taken for the first meal, eliminating the fibrous tissue entirely. In quantity it should not be more than a couple of tablespoonsful, to be gradually increased and followed at short intervals of about one hour.

The most important aim in a "Finish Fast," next to getting the most thorough cleansing in the most natural way and a consequent rejuvenation, should be to "learn how to eat," that is, learn to properly masticate or chew the food, and to eat no more than necessary in order to maintain body and mind at the greatest possible efficiency in all of the various occupations in which different individuals may find themselves. Every ounce that is eaten in excess of this requirement is a burden and an unnecessary drain upon the system and lowers the

vitality. It is this excess which can not be properly digested and expelled which encumbers the system, causes auto-intoxication and renders us less efficient. Nature at first places this over-supply in such parts of our bodies from which it may be most easily eliminated, the abdomen, as soon as there may be an opportunity, (see "The New Science of Healing"), but if we keep on with stuffing ourselves, nature finally calls a halt, and that is when we get sick and cannot eat for a while, and then the most necessary cleaning is done. This is the curative crisis. To force food into our stomach during this period in order to "keep up strength" is indeed most foolish. By doing so we merely hinder and obstruct nature and prolong the suffering and retard the day of final recovery and health.

If you are not hungry, or if you do not know what to eat, do not eat and wait until you are hungry. Your system will surely call for food when it is ready for it, so there is nothing to worry about. Ignorance of the rules of health is not accepted as an excuse. Nature knows no mitigating circumstances, it is neither merciful nor merciless, neither kind nor cruel, its laws are inflexible and inelastic. It is up to you to learn to reason from cause to effect, and the mistakes you make is the price you pay for the experience. If you, after a fast, go back to the fleshpots, your struggles will have been almost entirely in vain, for before long your system will again be filled up with impurities, and in due time you will be compelled to suffer once more for these transgressions.

BATHING

Any kind of bathing or cleansing, whether done by means of bathtub, shower bath, river or ocean, is to be recommended, as it is refreshing and invigorating; every one of us should take at least one bath each day. If you are a swimmer and can conveniently bathe in a river or in the ocean, which is the most natural way, then this is to be preferred. To the poorer class of city dwellers this is, however, almost a luxury and can be indulged in as a rule only on Sundays, etc. In the southern part of Florida, where there are practically no winters, this wonderful sport can be enjoyed almost every day during the entire year, and the beneficent results from the exposure of the body to the sun shine and air, and from such exercise can hardly be expressed in words.

In this book however, we are especially interested in water for its therapeutic or health-giving reasons, and looked upon from this angle I might say that a cold ablution of the abdominal regions in the morning, immediately after rising and evacuation of the bowels, is one of the most invigorating and refreshing baths the writer knows of. Soap need not be used for this, and can be dispensed with quite often on other occasions, except for hands and such other parts as may have been exposed, as for instance the feet of children or grown ups when going barefooted or wearing sandals, as is often done in tropical regions, etc. and in the case of such workers as in the performance of

their daily task become more or less tinged by the material they handle in the shops. Even tooth-powder can be done away with when one lives on a rational diet, and eyes, mouth, throat and nose, the latter by sniffing water through the nostrils, can often be well cleansed without soap.

As to this ablution of the abdomen with cold water I might say that it takes but a few minutes and requires no preparation if there is a bathtub in the house. For cleansing purposes the water used might be lukewarm, the temperature being regulated by the joining faucets of hot and cold. After cleansing however, turn off the hot and let the cold water run, taking care not to wet the feet with this cold water any more than can be helped, for the same reason as is explained under the caption of "The Friction Hip-bath."

"Catch the cold water with both hands and splash it over the entire abdominal region. About a dozen hands full over the groins and genital organs, and about as many over the buttocks, taking care to thoroughly cool anus and dam.



When this is done, rub yourself dry with your bare hands, having the windows wide open at the time. Begin

with the legs, using the long stroke from the ankle up to the groins and down again to the ankle, and applying the pressure on the way up. Keep the legs straight if possible and the feet about 18 inches apart. Rub each leg as often as you can; ten times at first, or 15 or 25, and dry the remainder with a turkish towel; increase this rubbing gradually until able to rub yourself properly dry without towel, that is, 50 to 60 times. Then rub the lower breast and stomach, and below stomach region, with both hands, crosswise, describing the letter

"U" with each hand; next rub the small part of your back with the back

of your hands, then the upper breast, neck, face, arms; also rub groins, and you may wind up by rubbing the legs again. This is what the writer calls "The short Friction Hip-bath."

The entire time required for such is from 10 to 12 minutes every morning. Nothing should be eaten until about one hour after, and if this is increased to $1\frac{1}{2}$ or two hours it would still be better. After a bath of this kind the body will breathe profusely through the skin, especially from the armpits, and it would be well therefore to remain naked in your room by open windows for a few minutes longer. If you begin to feel cold in winter, early spring or fall, rub yourself again until warm; it is good exercise. The writer has remained naked for 30 minutes in zero weather and never caught a cold.

But some of our friends will object and tell us that they have no time in the morning, but that they have to hustle and go to work. If this is also the case with you, if you can not spare 15 minutes each day for the sake of health, then I say that you have not yet suffered enough and you may learn in time. If you would retire 15 or 20 or 30 minutes earlier each evening and systematize the work you have to do during your spare time, you will find that to arrange for this little stunt each morning is the easiest thing ever.

Just to illustrate this I might give you a little experience of my own. Some years ago I came to think that studying in early morning, right after a good nights rest and before going to work for some one else, might be more profitable than to study during the evening hours, after coming from work and more or less tired out. To make arrangements accordingly in order to try this was easy enough. Instead of going to bed at 12 midnight and rising at 7 A. M., I went to bed at 7.45 P. M. and rose at 2.45 A. M., studied from 3 A. M. until 6.30, took a bath, dressed, had a light breakfast and was in my employers offices at 8.15 A. M., regular, for about three years, and what I accomplished during this time was well worth the change. So I say that you should use this time best fitted for your own advancement—for yourself. What is left in you, after your morning studies, after your physical culture exercises, and after your bath, etc., is good enough for others. One gains nothing by hanging around street corners during evening hours and by listening to the conversation of mediocre men and by smoking cigarettes, but there is a chance for development by reading a few good books.

I have mentioned this to show that it can be done. You too have a head, and if you are in earnest, will have no trouble in arranging for the "short Friction Hip-bath." To take it every morning is advisable as far as so-called healthy people are concerned, but it is hardly sufficient in case of illness. In the latter instant the most important of all baths, to facilitate the elimination of fecid matter, is

THE INTERNAL BATH

or the washing out, or cleansing of the colon, which is the last large intestine, with about two quarts of plain, luke-warm water, at prefer-



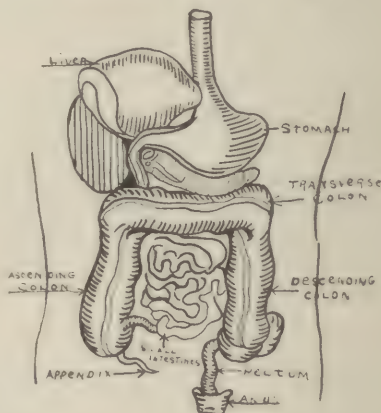
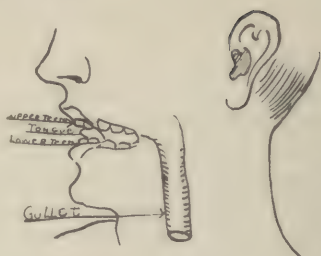
ably a little less than body temperature, that is, about 90 degrees F. It is the greatest means to assist nature in immediate elimination, very simple to take and at the same time inexpensive. Anyone, not altogether down and out physically, can do it without assistance: all that is required is a fountain syringe, the cost of which is about

\$1.25, hung about 4 to 5 feet above the ground. Undress, get on your knees and bring the shoulders close to the ground, keeping the abdomen high; insert black-rubber mouth-piece into the rectum and open clamp on hose. The water will now flow by its own weight into the colon and fill the left side and transverse sections. In an adult the colon is large enough to hold even more than two quarts. If at the beginning however when the water first enters, there is a disagreeable,



uncomfortable feeling, discharge immediately and begin anew. After a minute or two there will be no difficulty. Then, after black-rubber mouth-piece has been extracted, turn over and lie on the right side; the water in the transverse section will now run into the right side section. You may then gently massage this part in order to break loose any encrusted matter that may be in the pockets or pouches of the colon. Turn flat on your back next, put a pillow or something similar, under buttocks, or put your feet over one end of the bathtub, keeping the entire body straight, thereby bringing the abdomen higher than the shoulders, to be sure of water in the transverse section, and then massage the same, and later turn over to the left side and massage the left side section of the colon in similar fashion, then discharge.

It is important that all excreta stirred up or broken loose by the



After a minute or two there will be no difficulty. Then, after black-rubber mouth-piece has been extracted, turn over and lie on the right side; the water in the transverse section will now

internal bath should be expelled, for this reason you should, after the bulk of this has been eliminated, again lay on your back with legs and right side of the lower abdomen higher than your shoulders; then massage or stroke, following the colon from the lower right side up towards the height of the stomach in order to move any excreta that might be left in the right side section into the transverse section. Then turn a little more over towards the left side and stroke the transverse section right below the ribs from the right side to the left, in order to move this excreta into the left side section, then to be discharged. This may have to be repeated twice or some times even three times in order to get all of it out, and to avoid annoyance by any remaining water, etc. later on during the day. A cold ablution of the lower abdomen and a few body bending exercises immediately after the bath as a rule help to force the elimination of the very last that may still have remained in the colon.

A two to four mile walk after an internal bath, if no other bath is taken after this, will prove most beneficial. In cases of headache, ordinary colds, etc. relief is as a rule almost instantaneous. The steam-bath, or hipbath or sitzbath may be taken immediately after the internal bath. If the steambath is taken, it should be followed by a hipbath, and this then by a brisk walk. By the internal bath the absorption of fecid matter, which was stored up in the colon, is prevented. By an immediately following hipbath the circulation of the blood is still further increased and the work of cleansing of the entire body stimulated.

For children smaller quantities of water should be used, any where from half a pint up. The number of these baths should be gradually reduced and discontinued as soon as the bowels have become strong enough to effect natural movements, and this strengthening of the bowels can be brought about only by a more rational or natural diet. To introduce anything through the rectum, even water, is really unnatural. The colon is the sewer of the human system, by which to expel, and to put anything directly into the colon is as perverse and contrary as it would be if we should try to supply a big city with drink water through the sewer system, and even though the water in this instance may assist in expelling, the internal bath should not be continued any longer than absolutely necessary. Direct your attention to the diet. Whenever you live on unadulterated food, artificial means to assist elimination are not needed, and all kinds of bathing and exercise, active and passive, under whatever name they may be applied, are almost useless and not much more than a waste of time, unless you attend to the diet first of all. The wrong diet is the primary and fundamental cause of all disease. If you continue to put adulterated food into your stomach, a bath or exercise can not make it pure; these merely assist in ridding the system of poisons, while undoubtedly damage has been done by them.

To impress you with the importance of the internal bath during disease we quote from page 72 of "The Prolongation of Life": "It is a just inference that the duration of the life of mammals has been

greatly shortened as a result of chronic poisoning from an abundant intestinal flora." Prof. Metchnikoff holds that the colon is the original seat of practically all disease and even advocates its elimination by surgical operation, with this latter of which I do not agree. However, Metchnikoff cites cases where persons have lived many years after the colon had been taken out. He also proves that birds which have almost no colon live much longer than our land animals, such as the horse and cow which have a very large colon. He also proves that such birds as the ostrich and rhea, which have adopted the habits of the land animal have developed a larger colon and live consequently shorter lives, while such land animals as for instance the bat, which has taken to aerial life, has decreased its colon and is said to live very long.

THE STEAM BATH

Louis Kuhne in the "New Science of Healing" has in detail described the steam-bath, but the apparatus he shows for this purpose is much too cumbersome and expensive for the average worker and his family. The writer took the steam-bath, as administered to him by a friend, in a much simpler and inexpensive way, so that a bath like this is now within the reach of any one, doing away with benches and chairs as devised by Kuhne, at the same time practically without the loss of any of the beneficial effects of the Kuhne methods. Here is the way: If there is nothing else on hand that will serve the purpose, secure a small kitchenette cooking outfit, consisting of a quart size tin pot, tripod, and a small can of "dry alcohol" or "Sterno canned heat" as it is at times called, which must fit into the tripod. These things are now and have been in the windows of many drugstores for some time, and are sold by R. H. Macy & Co. for about 50 cents.

Put this outfit on the floor, light the alcohol and get the water in the pot close to the boiling point; or to facilitate matters, you might pour boiling water into the pot. The burning "dry alcohol" will then keep it close to the 212 mark. Then sit down on the floor, knees bent, so as to have the steaming water pot between your legs. Put both fore-arms across the knees and let the forehead rest upon the arms having the steaming water almost directly underneath your face, so you may freely inhale the steam. Have some one cover your back, first with a large turkish towel which is put there to absorb the perspiration, then two or three large blankets or quilts should be thrown over you, paying special attention that these blankets reach properly down to the ground all around. Remain under these blankets 20 minutes, or 25 if you can, even though these few additional minutes may appear like a little eternity.



An immediate washing off of the perspiration with warm water is advisable either by a short shower bath or otherwise. This steam-bath may then with benefit be followed by a friction hip-bath, and then by a walk for a couple of miles out in the fresh air, to be followed by a good nights rest.

The steambath is best taken after working hours, that is, in the evening; it is one of the greatest aids in purifying the system. Do not eat at least three hours before, and go to bed that night without supper. The steambath, with the hipbath following, is somewhat weakening. More than two, or at the most three, should not be taken in one week. They should not be continued any longer than necessary.

THE FRICTION HIPBATH

Next in importance to the internal bath and the steam bath is the friction hipbath. It is equally simple. Take an ordinary wooden or galvanized tub of about 30 inches diameter, the cost of which is about \$1.50. Fill it with cold water, at a temperature of about 68 degrees F., that is, as it comes out of the hydrant, up to a height of about 5 or 6 inches, and sit in this cold water. It should then cover the big arteries in the groins. The water may then gradually be cooled to 60 degrees F., or even further down by putting a little chopped ice into it. The writer has often had it down to 52 degrees F. and remained in it for 25 minutes. While so in this water massage continually the lower abdomen and lower hips and buttocks. You may remain in this cold water any where from three to thirty minutes with wonderfully beneficial results. This bath, however, should be taken in a warm room. The best time for it is the morning, right after rising and after the bowels have been evacuated. When finished, do not use a towel, but rub yourself dry with your bare hands, as described elsewhere. This bath will stimulate mostly kidney and bladder action. It may be preceded by an internal bath and wound up by a brisk two to four mile walk, perhaps by walking to work.



The theories, concerning this bath as a remedial agent, are that by cooling the lower abdomen and the upper thighs, the blood, in trying to keep these parts warm, will rush from the head downward and from the feet upward, to the cooled region, carrying along with it in this tremendous rush such impurities as may have previously been deposited there, which impurities will then be discharged through

the proper regular channels. Do not wet any other part of the body with this cold water, for by doing so you will defeat the very ends which this bath is to bring about, that is, increased circulation of the blood towards the abdominal region; the shoulders, in order to avoid draft and keep the upper part of the body as warm as possible, may be covered with a large turkish towel. By eating shortly before or after, the beneficial effects of this bath are also immensely impaired, more than that, the bath may even become injurious, as part of the reserve army of the white blood corpuscles will have to be immediately called away from the repair work in order to aid in the momentarily more important work of digesting food. One should therefore not eat at least two hours before nor two hours after the bath, and that this rule be observed is of the greatest importance.

The writer has taken the hipbath regularly every morning for more than two years and can conscientiously state that the power of just plain water at different temperatures, applied to different parts of the body as particularly in this bath, can hardly be comprehended. Louis Kuhne was the man who first thought of it and applied it to himself. In his book "The New Science of Healing" he has described in great detail the curative values of this bath.

In case a patient should be too weak to take the hipbath, cold packs may be applied instead. This simply means that large turkish towels or other suitable cloth, preferably flannel, soaked in cold water, should be placed around the abdominal region, after the placing of which the patient should be well covered.

The hipbath works wonders in fever cases, and as every disease is accompanied by fever, in practically every case. So do cold packs in a measure. It is positively wrong to place an icebag upon the head. Give the the Kuhne hipbath, or apply cold packs around the abdomen, and you will force the blood towards it and away from the head and relief will be instantaneous. You drive the blood away from the places where hot water is applied, you force it to places where cold water is applied. It may be well to keep this in mind.

THE FRICTION SITZBATH

This also is the achievement of Louis Kuhne, the details of which may be found on page 70 of his book. In this bath, ice-water is applied with a coarse rag or small turkish towel to parts of the body to stimulate the nervous system. To do this properly and effectively the writer is of the opinion that it should be shown by some one who understands, in order to insure best results. The Friction Sitzbath will bring about bowel action.

THE LIGHT—AND AIRBATH

Instead of taking the Steambath during the summer months, it would be more advisable and also more beneficial to take the Light and Air Bath, or Sunbath as it is sometimes called, by letting the hot rays of the sun do what otherwise would be artificially brought about by steam,

that is, to force the skin to action, to bring about perspiration. To accomplish this, just lay your naked body flat upon the bare ground; first face up if you wish, and later you may change to face downward, or vice versa, it matters little.

The place best suited is one where the body will be protected against wind and where the heat of the sun is very strong. The best time of the day is between 12 and 3 P. M. Have the entire body covered with a wet, white bedsheet, or better still, large green leaves, to prevent blistering. As suitable leaves can not always be had, the former will take their place; remain under this wet sheet for from 45 to 60 minutes. You may then wash off the perspiration and exercise a little. In taking this bath it is also important not to eat at least two hours before and two hours after. If the time of abstinence from food is extended to three hours before and three hours after, so much the better. By shortening this period the aim you set out for is defeated, and the possible benefits lowered in proportion.

CONSTRUCTIVE EXERCISE

"In a sound body only is a healthy soul possible."

"Do not envy a perfect figure, acquire it by working for it."

"The basis of all psychical nature is fundamentally physical."

"Unless men are painfully dissatisfied, they will hardly take the necessary trouble to change and improve."

"The essence of life is activity."

We shall just give a few simple but important exercises, beginning with the head and neck, and then proceeding downward, so that every part of the body may get, as nearly as possible, its proportionate share. Each exercise should be done slowly and carefully, as it is useless to hurry and cheat yourself, and may be repeated from 5 to 25 times or more. One should spend at least 15 minutes each day in this work, and even such men as letter carriers who use certain parts of their bodies a great deal, should take some of these exercises to equalize and balance other parts of the body which they do not use in their work, and for the purpose of relaxing such muscles as are sometimes used in excess.

With the aid of the exercises as given here, you will immensely aid the organs of elimination to rid the system of each day's accumulation of poisons. But again we repeat, that even these exercises, no matter how faithfully carried out, will not restore you to health if you keep on making a garbage can out of your stomach by throwing swill into it in the form of canned stuff, white bread, white refined sugar, candy, meat, condiments, coffee and other dead and embalmed junk. The most important means to secure health are "Pure Foods," "Raw Foods," and pure air; without it you will be good for another disappointment. You have your body right here to experiment with; we are convinced that in time to come you will come over to our views, providing you do not "take the count" before then.

HEAD AND NECK



1. Stand erect. Fold your hands behind your back, keeping arms straight with a downward pull, then bend head forward until chin touches breast; then backward as far as possible.

2. Turn head to the right and to the left, keeping chin as much down and back as possible.

3. Describe a circle with your head, alternating from right to left and from left to right. In doing this exercise, do not turn face sideward, but keep it as much towards the front as possible.

These three exercises, if properly done, increase the circulation of the blood in the head; they often prevent the falling out of hair and stimulate its growth.



SHOULDERS AND ARMS

1. Stand erect. Extend arms sideward, hands with their back sides up at a height of top of head. Then describe a circle with hands, alternating forward and backward. Dumbbells may be used in this exercise.

2. Chinning the crossbar, alternating the grip, with palms of hands towards you and away from you. The body should be pulled up until the chin at least is above the bar. It is, however, better if body is pulled up until the breast marks come even with the bar. Keep legs straight and toes pointed downward while doing this.



3. Lay flat on floor, face downward, place hands near shoulders; then raise the body by straightening arms so that the entire body will rest upon hands and toes. The body should remain straight, and in repeating no other part should

touch the floor when arms are bent.

4. Stand erect. Fold hands behind back, arms straight pulling downward, then keeping this tension bring hands upward as high as possible; you may in this position bend body forward.

LUNGS

1. Diaphragmatic breathing is the best exercise for the lungs. It exercises the abdomen at the same time. Push the air out of the lungs by moving the abdomen in, take air in by moving the abdomen out.

2. This breathing exercise may be done to greater advantage in conjunction with body bending. Exhale while bending forward, keeping the legs straight and trying to touch the toes with finger tips; inhale while straightening. Bring elbows back as far as possible; the palms of the hands should be to the front. Hold air in lungs for a few seconds after every inhalation.



STOMACH

1. Lie flat on your back, knees drawn up, both feet on floor. Put both fists upon your stomach pressing it in, push with stomach against fists, forcing them back. You may increase this pressure against the stomach by placing a weight upon it in addition to the pressure you may be able to exert upon it with your fists. This exercise may be taken in bed. Without the weight the entire colon should be massaged. It is the greatest aid to overcome constipation.



2. Lie straight on your back in bed and put your feet under the crossbar at the foot end. (If there is no crossbar, tie a strap across.) Fold your hands behind your head. Then bend forward, keeping elbows as far back as possible, with a tendency of touching the knees with your head. Keep legs straight and in coming up try to keep trunk straight also and move in hipjoint only. Should you find this too hard at first, keep arms in front and try to touch toes with finger tips. Do this exercise as first described as soon as able.



3. Lie flat on your back, hands alongside of body, palms downward. Raise feet, keeping the legs straight, over and beyond your head until the toes touch floor. Then come back a little with your feet and twist in waist

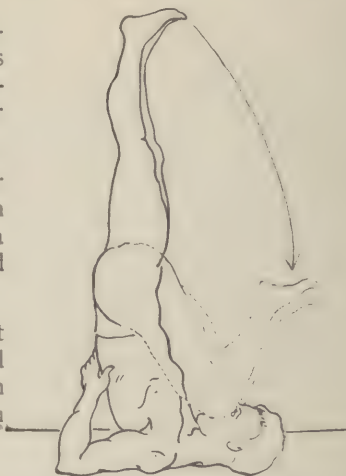


line, moving feet alternately beyond right and left shoulder, and again touching the floor on each side.

4. Lie flat on your back, hands alongside of body, palms downward. Raise legs until at right angles with trunk. Then describe as large a circle as possible with your feet.

5. With your feet under the crossbar or strap of your bed, in a sitting position and arms folded across chest, describe a circle with your body, alternating right and left.

6. Let trunk and legs extend straight upward, rest entirely upon shoulders and neck. Then bend your knees and straighten again, at first alternating right and left, then both together, then spread them sidewise.



LOWER ABDOMEN

1. Lie straight on your back in bed, arms alongside of body, palms downward. Then raise your feet slowly six inches and lower them slowly. Keep legs and trunk straight, toes pointed downward, move in hipjoint only. In repeating this exercise, do not touch floor with feet when lowering.

LEGS

1. Stand erect, hands upon hips, feet in an angle of 90 degrees. Then bend knees slowly until buttocks almost touch heels, then straighten slowly. Arms may also be exercised at the same time when legs are bent by having them at first straight alongside of body and then raising them sidewise, as high as possible. Bring arms to original position when straightening legs.



ARMS AND LEGS

1. Stand erect, arms alongside of body. Then raise quickly sidewise, at the same time, both, right arm and left leg, as high as possible, then left arm and right leg.

2. Swing both arms forward as high as possible, with alternating right and left leg backward at the same time.

FEET

1. Stand erect, hands upon hips. Bring left foot forward and upward, heel about six inches from floor, keeping both legs straight. Then move toes of the foot so raised towards and from your body. After that describe a circle with toes.

2. Change to other foot and repeat.

A GENERAL EXERCISE

(Twisting, bending, reaching.)

Stand erect, raise both arms straight up, place feet between $2\frac{1}{2}$ and 3 feet apart, keeping them upon the sides of an angle of 90 degrees. Then twist body to the left. After that bend body in this direction, also bending the knee of the leg to whichever side you are bending and reach as far as possible, taking care that the head remains between the arms. Keep other leg straight, also both feet flat upon the ground. Then straighten, with body still facing the left, when straight, turn shoulders toward the right and repeat the bending similarly.



BENDING

(Forward and backward)

1. Stand erect, feet at an angle of 90 degrees. Hold with the fingers of each hand the thumb of the other, to insure a more uniform movement with both arms. Then bend forward, keeping legs straight, until knuckles touch floor if possible. Straighten and bend backward, at the same time swinging the arms as far up and back as possible. While bending backward, the knees may be bent to insure further bending in this direction. Exhale while bending forward, inhale while coming up.



2. Sidewise. Stand erect, arms alongside of body. Then bend body sidewise as far as possible, alternating left and right, letting hands slip down and up on thighs.



3. Forward. Lie flat on floor, face upward, toes pointed, arms straight alongside of head, then bend forward, trying to touch toes with fingers. If this is too hard at first, try this exercise with arms alongside of body.



4. Backward. Lie flat on floor, face downward, arms folded behind back. Then bend quickly backward, raising head and shoulders towards ceiling.

Table exercises, which are more strenuous than those here given, may be added by you later on.

"Any activity which improves health also enhances the perfection of the individual; likewise, any activity which impairs health lessens the perfection of the individual."

TRANSITION

*"To thine own self be true, and it will follow
that thou canst not be false to any other man."*

—SHAKESPEARE.

As during any period of change, a change, as slight even as that of a job, entails more or less of a struggle which concerns your whole being while adapting yourself to the new environment, it will be comparatively easy to understand that a change of food, which is fundamental and strikes at the very foundation of your being, will even cause a greater struggle of proportionate intensity within yourself. The symptoms of such struggle as a rule are: 1, a constant craving for food previously accustomed to; 2, occasional dull headaches, changing at times to dizziness; 3, loss of weight; and 4, a general feeling of tiredness or heaviness. Discomfitures of this sort, however, will last but for a few days; they are the price one has to pay for changing from a lower to a higher plane of life; they are the crisis one has to pass through while the system is purging itself and have been aptly called "the dying pains of a bad habit."

Just as for instance "to deprive an alcoholic or a drug fiend of his customary liquor or drug will result in certain physical disturbances, just so when this same overstimulation, caused by excessive eating, is stopped, there will be certain physical disturbances." (Froude in "Practical Dietetics.") Nevertheless, some day you will have to go through this experience, you will be compelled to make this change and break the old habit, for if you don't, the old habit will break you. These little inconveniences however, should not be permitted to interfere with your plan and prevent you from enjoying the rewards of the little victories as you advance. Remember, that physical pains are easier to endure than those of a mental nature. If convinced that you are on the right track the body will always and without a murmur do the bidding of the mind, consequent physical suffering will avail but little. If the habit of overeating on prepared foods has to be overcome, if you are convinced that this is the only open road to better health, and if the desire to elevate yourself in general is strong enough, then there remains but one question and that is "how best to overcome?"

The following, "How to drop bad habits" is an article by L. E. Eubanks, which appeared in "Nautilus" during the early months of 1917 and was later reprinted in the "Milwaukee Leader."

"Life is one great habit. An appreciation of this truth and an understanding of the nature and power of habit should form a part of our education; if our boys and girls everywhere could start their careers with exact knowledge along this line there would be few mispent lives. Repetition of a practice—good or bad—makes it easy

and finally natural; so whatever regime of life a man finds himself under at the dawning of maturity is the one he is apt to stick to. But he does not have to stick to it, though the early training is of vast importance, just as is the proper setting of a young plant we wish to grow in a certain direction; still, habits may be changed at any time of life. Every one should study the subconscious mind—should learn from practical experiment just what part it plays in life, how effectually it can eradicate or build up a habit or mental attitude on any subject.

The subconscious mind really governs our material existence; every involuntary process of the bodily economy is managed by it. In other words, we live by habit. The conscious mind taught our baby legs the trick of walking, then turned the reins over to the subconscious mind. Now we can talk, read, occupy our conscious thought with things utterly foreign to pedestrianism, yet walk without danger of falling, at least on even ground. Repetition wears a path in the brain, just as many feet wear a path through a vacant lot where a little distance may be saved. The oftener the thoughts follow this path the smoother the road becomes, and the longer the path exists the greater becomes the number of its tributaries.

Speaking more literally, when we think a great deal about a certain thing its area in the brain enlarges, and other thoughts are modified. In the confirmed drunkard for instance, "all roads lead to Rome"; you might speak to him of a vacation trip, of how you enjoyed the fishing and fine mountain water. His mind would go with yours this far, then bear off into the old path. He would picture himself hot, tired and "dry," just right for a bracer. How refreshing a cold bottle would feel to his hot palms! Nonsense, he cries, water was made to run machinery and bathe in. Beer for him, and away he goes to the saloon.

So the first thing in dealing with a habit is to unravel the ideas. Segregate the one you wish to shun and let none of the others touch it. The weeds and the grass must be allowed to grow again, the path must fill up and the foundations of new structures occupy the space. This abandonment of the thought is the first essential. In most bad practices thought is everything; no man can use tobacco, opium, whiskey, etc. unknowingly. The thought must precede the action, and as long as you keep the mind away from it all will be well.

I think all authorities will agree that some habits can be broken only by mental discipline. The slave to sexual debauchery, pre-eminently, can never escape without a radical change of thought. There can be no compromise in this matter. The pledge to your better self, the true normal self, must be to turn from the thought of your particular habit instantly. Give it absolutely not a second's hearing, and you have thrown up the strongest possible defense. Substitution is a powerful aid. By this I mean the cultivation of some habit to take the place of the abandoned one. The writer used this in giving up tobacco. My hardest time to get over was the hour after

the meal, so I got a friend to be on hand when I rose from the table and we pitched quoits and played checkers. During part of the time I was employed at work in which I took little interest, and temptation was then much stronger than when engrossed with games that I liked. The point of making your practice of the new habit fill the exact time when the old one held sway is important. So the motto must be: Guard the thoughts and keep busy.

There are considerations of a physical nature too. The state of one's health has much to do with mental stability, as has often been proved. No effort should be spared to perfect the health. Exercise and rest, attention to diet, bathing and regular hours, every endeavor for physical improvement will pay handsomely. Regular exercise is directly beneficial in its mechanical effect; the circulation of blood is quickened and equalized, preventing that suffusion in the brain coincident with too much thought. Since it has been proven that the mind's action is affected by the character of the brain's food supply, it is certain that fresh air, oxygen, given to the stream of life through exercise and deep breathing, tends to wholesome thought.

The nature of the habit and the disposition of the person have much to do with the battle. Some of our weaknesses steal their way to our very hearts. We realize their baneful effects, yet love them. The "dope fiend" knows he is killing himself, but he hugs the viper to his breast and would protect it with his life. This stage is simply a form of insanity. Lucid intervals must be grasped to prepare for the next attack. The best time for self-examination is in the morning. Then the nerves are calm, the brain at its best and every organ and sense most nearly normal.

In the morning then hear your trial. There are two of you, and you're going to thrash this thing out once and forever. First, do you want to master this habit? Isn't it highly necessary, even imperative that you do so? Your normal self answers "yes." When you have broken resolutions in the past haven't you always regretted it? "Yes." When you have won a few battles hasn't the fight grown easier? "Yes." Will you be sorry tomorrow morning if you hold firm today? I shall be glad! Isn't it true that you will be the gainer in every way by conquering yourself? "Yes." Then the verdict is given, and there must never be an appeal. You are free because you will that it shall be. Later in the day when suggestive occurrences are encountered, the other, the abnormal self will try to impeach these facts; but you must not permit this intruder to open his mouth. No, not a word! He must cease to exist—"die, like the despot he has been."——

The above by Mr. Eubanks,—how to overcome,—is the best advice that has ever come to our notice. Being somewhat familiar with the struggles of one who is being converted to the ideas of the simple life, and knowing that right here is the "blind rock" that has proved so disastrous and been the means of scuttling many a proud ship, we thought it might help some who now similarly struggle—to get by. For this reason we gave the article in full.

Charles Dickens in "Oliver Twist" says: "Learn to control your appetites and you will be able to control all other passions." Mr. Eubanks shows us "how to control" in the most forceful and effective manner, by not controlling, but by immediately killing the idea and refusing to entertain any thought that might sway us from the plan we have mapped out for ourselves in order to accomplish our ends. It has been well stated to us, "Control a baneful thought by killing it," for if you don't, it will kill you! Don't hesitate, don't falter, there can be no compromise. You must be firm.

To be successful therefore, in order to overcome this false hunger, this craving for prepared food to which we have been accustomed for so many years, is to banish any thought that suggests it. "First plan your work, then work the plan," from this we must never permit ourselves to be sidetracked, unless it is for the purpose of still further improvement.

Many authors give us one rule quite often, and most likely it is broken just as often, that is the rule to "avoid overeating." The rule in itself is one of the best, but indeed hard to keep as long as one lives on prepared food! But according to Mr. Eubanks, the question is not "how much of this spoiled stuff shall I eat?" but rather, "shall I indulge at all?" and if answered in the negative there will be no trouble to make your plans accordingly. In the same way the question is not, "how many cigarettes or cigars shall I smoke?" nor is it "how much meat shall we eat?" nor is it "how much beer or whiskey or coffee or tea or ice cream sode, etc. shall we drink?" but the question is rather "is tobacco, if used in any form or quantity, healthful and beneficial to my system?" also whiskey, coffee, etc., and if answered in the negative, there can be no doubt as to the plans we shall have to make.

The writer has so far never met the man who could "control" himself to just three cigarettes or one cigar or one small eye-opener per day for longer than say perhaps a week. If you wish to "control" this craving for tobacco or whiskey, there is but one way, and that is to "knock it out." If you wish to "control" this craving for coffee, tea, ice-cream-soda, etc., one way only, knock it out, forever, and refuse to entertain any thought that may remind you of the evil. Whenever you get that watery feeling in your mouth for the want of a smoke or chew, and you are beginning to debate with yourself as to whether or not you should indulge, compel yourself to think of something else at once; do not entertain that tobacco-thought but command it to "get behind me Satan, I am the boss," and if you succeed in doing this, the battle is won, right then.

Questions to justify the wrong, the evil, will present themselves: "Why am I torturing myself? Why am I trying to stop something I enjoy? I am living but once, why then not do the things I like to do?" But do you really enjoy? And I say no! On the contrary, such trash prevents you from enjoying something better. You can only really enjoy what is useful and beneficial to the system, and your mind is

trying to find an excuse for something which in fact is detrimental and to which you have become accustomed—by habit.

If you have not will power enough to overcome the tobacco habit, or the booze and beer habit, or if you, madam, have not will power enough to overcome the coffee and tea habit, or the habit of using the can opener a few minutes before meal time, what right has any one of you to criticise the cocaine fiend or the opium fiend, or the man addicted to morphine? What right have you to demand others to break their bad habits when you yourself do not break your own? But you may say, I am a law-abiding citizen. The law prohibits the use of cocaine and opium, and does not say anything in regards to meat and tobacco and ice cream soda, and tin cans and glass jars, that may have been piled up in your pantry for years, and we are compelled to admit that this is true; nevertheless, the fact that there are not yet laws to prohibit the manufacture and use of these is by no means proof that they are not injurious. It proves only that society as a whole has not far enough advanced to understand that the consumption of such is the cause of most of our present day troubles.

Prof. Metchnikoff says: "Intellectual culture will lead men to give up many things that are superfluous and even harmful and that are still thought indispensable by most people." Now then, to "avoid over-eating," the first step is to discard cooked or prepared foods of any kind, and live on unadulterated food only, and when you have accomplished this, and not until then, will the battle be won, and to refrain from over-eating will no longer require any effort on your part. You can get drunk on too much food as well as on too much whiskey, and the 'morning after' a big banquet one feels almost as rotten as "the morning after" a good spree.

As to hunger, or rather what appears to be hunger and in reality is but the craving of a perverted appetite for prepared food, a craving for quantity by the not as yet re-adjusted digestive organs, I say: forget about it and work, and you will find that you will get along much better than formerly. It is merely a matter of stomach and intestines, which during the years that we lived on cooked foods, had become dilated and will now have to re-adapt themselves to the new requirements. Of course, the entire body being inter-related to stomach and intestines, is drawn to sympathetically share in this re-adjustment. Every change therefore implies struggle, even though it be towards the better, but "he that overcometh, shall inherit all things." We might here advise to secure "Pain and Pleasure" by Harry Waton, one of the few real books; it will wonderfully help at a time when "The Call of the Wild" shall assert itself most powerfully and persistently.

Obstacles placed in our way we must use and make them serve us as stepping stones on our way up, rather than to be floored by them, and so used they will make us stronger and remain obstacles no longer. Mr. Waton says: "No man could ever become great unless he suffered greatly; not in spite of his suffering, as is foolishly assumed, but because of it. Had he not suffered he would not have become

great. From the same point of view can we estimate the character of a nation." Also "The moment one makes up his mind to eat bread without toiling for it, that moment he dooms himself to misery, degradation and death; the mere possession of material wealth can not make one happy."

In magnitude obstacles will disappear as readily as you make up your mind and plan to mount them; roads leading up a mountain slope from afar look almost as if the height to be attained is beyond our power, but as we gradually approach we find that we have gathered strength in proportion as we come closer to the aim. Nevertheless, this fight with yourself to "control" the craving for more food is the hardest you may perhaps ever encounter, as it strikes at the very foundation of your being. If you fail the first time, what of it; try again! All beginnings are hard! Even to try, and fail is a little victory! It is far better than not to try at all. It has made you a little stronger for the second attempt. Try it again! Each time you will get a little stronger mentally, and will adapt yourself more physically. You will succeed in the end, and as a means by which to train up will power and determination I do not know that there is anything greater, and the extreme pleasure enjoyed after each little success can be appreciated only by those who have tried.

This is a real test, a test to prove to yourself whether you are a doer and a man, or have merely the outside appearance of one and are in fact a near-man only. To do without a meal when you have the price for it in your pocket, at the same time walking along the avenue where all kinds of food which we formerly enjoyed is exhibited, is indeed the extreme test. It does not hit your brother or sister, but you,—your stomach. It is the moment when you are weighed in the balance, "to be or not to be," when you will be compelled to confess to yourself whether or not you are a weakling and a failure, and that, when it comes to doing things, you will have to step aside and make room—for a man. "He that conquered himself has indeed fought a hard battle" and only to the extent as you practice what you preach will you be successful in comparison in making converts to your cause.

By experiments in diet we will discover that however we feel, physically and mentally, is closely related to what we have eaten; even the duration of our lives as well as our happiness or lack of it during these lives depends upon what we eat. "As a man thinketh so he is, but as a man eateth so he thinketh." Learn then "what to eat, and how to eat it," and you will also learn to think.

BE YOUR OWN DOCTOR

"A man can not be a perfect physician, save for himself alone."—Louis Cornaro.

In walking through the streets of some of the residential sections of Philadelphia we noted, more than in any other city, the many brass signs with the familiar M.D. behind the name. In fact almost every other house of what one might call the middle class district was so decorated. In the poorer, though more thickly populated and congested sections where doctors perhaps would be more needed than elsewhere, these shiny, polished signs were not so frequent. It seemed peculiar that this should be so, and the only answer we could find was, that these professional men, these doctors, form a higher stratum in society, and this perhaps because their services towards society for taking care of our health are of greater importance and more valuable, and consequently insure a higher remuneration and this better environment than the services of those who build sewers and clean them, make our clothing, or run street cars, etc.

But do they really take care of our health? Do so many brass signs not mean that there are constantly so many more people sick? But to be sick means suffering! Why is it then, that so great a percentage of our fellow men are always suffering? It can not be that they wish to, for there is no fun in suffering as far as I have been able to ascertain, even should pretty nurses talk to one now and then in a hospital. Pleasure is one thing, pain is another, both can not exist in the same person or environment at the same time, and most of us wish pleasure. Laughter and happiness leave the moment pain appears, and as health is fundamental and the first requisite to happiness, should it not be the foremost aim of the men who pose as if they knew something about it, to secure it for us, or if this be impossible, to at least advise and instruct, if in no other way at least by example?

Upon a little investigation we find, however, that doctors really do not know, and that as a class they can not even keep themselves well and are no more healthy than the community they live in. Was this not proven during the "Flu" epidemic in the spring of 1919? Doctors, young as well as old, got sick and died just as quick as other folks. They did not know what the "Flu" was nor where it came from, and it seems that they are still in the dark about it; and if we try to tell them that impure air and adulterated food and lack of the proper exercise are the cause of all disease, and that the substitution of pure air, unadulterated food, and proper exercise is bound to result in health, the only reply they offer is a disdainful look.

But how can they give us instruction concerning health, which they themselves have not? It is like a beggar preaching "how to become a

millionaire," and if they speak of something they do not understand, they must be pretenders and hypocrites, and all their colleges, their laboratories, their hospitals and their drug stores are to us but that much junk. As a class, they are, with the exception of a few surgeons, truly parasites and bloodsuckers, and of no more use to a community than bedbugs are and fleas, or fungi and lichens to a forest, and the only reason that we tolerate this crowd is simply because of our own ignorance. Whatever good they may have done in the past, if they have, they are today a useless burden, and the quicker we realize this and free ourselves from this encumbrance, the more creditable will it be—to ourselves.

The doctors' most important business should be to prevent disease, but should they advise us along these lines, they would be working against their own economic interests; they would be working themselves out of jobs, and to be looking for other jobs is hard and non-remunerative. At present, the more disease and sickness there is in any community, the better for the doctors and druggists of that community, and the more deaths there are, the better for the undertakers. More disease and more deaths mean more business under this crazy system, and everybody wishes to be prosperous. To eliminate disease and decrease the number of deaths is to take their means of life away from them. So if you wish to make inquiries along health lines it does not seem logical that you should go for such information, or as concerns the prevention of disease, to those who benefit by disease, you will be looking for it in the wrong quarters. Get your information from such men as benefit by more health, and then you will be right, and do not even expect the other kind to assist you in your search.

Medical men with their quacks and serums have caused more than enough of damage and suffering, and are still doing their utmost to hold us back and revive black magic. It is up to us to take the cue into our own hands and to push them aside and leave them behind, and force superstition of all kinds to go forever. You yourself, who will be most benefited by more health, must investigate and study and find the true cause of all disease, and then abolish it. You must become "your own doctor" and so assist in the elimination of these super-intelligent professionals, who in fact are but blinded parrots, unable to reason from cause to effect and therefore unable to prevent disease. Every great movement starts from the bottom of the pit; the so-called intelligent are always conservative, and never, with very few exceptions, accept a new idea until it is forced upon them—by the masses. This pamphlet was written for you, one of the masses—you should be "your own doctor."

Consider for an illustration the serum question. Doctors will tell you that by the injection of serums or vaccines, which is but filth of the most repulsive kind, into the circulation of our blood, they can and do prevent disease! But do they? The records from the Health Department of New York City seem to prove different. "Rational Living" in its issue of April 1921 on page 259 reprints the following:

DIPHTHERIA: INCIDENCE AND MORTALITY, 1917-1920

<i>Year</i>	<i>Cases</i>	<i>Deaths</i>
1917	12,624	1,158
1918	11,455	1,245
1919	14,014	1,239
1920	14,166	1,045

If they are so certain of their stand, if they have unbounded faith in the efficacy or healing powers of pus, let them inject themselves as often as they please. We shall not object; but no, they prefer to practice upon others, it is easier, thereby saving their own skins.

Let us see! If you are sick in any way, they may inject! Supposing you pull through? Alright, the serum did it!—but if you do not, then what? Ah, you were too late, you should have come sooner. That is the story your relatives will get, for you yourself will not care for 'stories any more. But here is a case of the author's own brother. See how you like it; it happened in March 1908. A young fellow, just 20, physically strong, almost a giant, for two weeks he had suffered from a sore throat, and as he belonged to a Sick and Death Benefit Society, he went to the doctor immediately, for it cost no extras. What happened? For twelve days this magician could not give or prescribe anything definite, for he had to wait and see what particular disease it would develop into. Fever in the meantime ran always rather high. So we waited and waited, and the boy kept at his job, working, until noon of the 13th day.

It was a Saturday afternoon when he upon his own initiative walked to what was at that time the German Hospital. There he was examined, and it was found that he suffered from a contagious disease although we failed in this institution to ascertain the name of it. Late that same evening he was transferred to the Willard-Parker Hospital, foot of 17th Street and East River. It is most likely that after his pedigree had been taken, and after he had gone through the regular routine of bath, etc., that he was put to bed. At any rate, about 36 hours after, or the following Monday morning at eight o'clock I received a telegram that this boy had died at three A. M. I never have been able to find out the name of the disease he suffered from, nor the immediate cause that killed him, or rather the means by which he was killed, although I tried hard enough. I even failed to find out which doctor had treated him, or whether or not he had been treated at all, and really it did not matter—for he was dead.

A friend and I were even told that on account of the death by contagious disease we would not be permitted to view the body. However, by a \$2.00 bill we managed to change the mind of this same man who just a moment ago had informed us to the contrary. He himself came with us to the morgue and loosened the white sheet into which the body was wrapped. We noticed that the lips and one ear had turned almost black, and almost the entire chest showed bluish-black spots. This was about 9 A. M., or six hours after the death was supposed to have taken place.

Here is a class that can kill without fear of punishment; they obtained license for it and do it all "in the interest and for the advancement of science," or "according to law," or "within the law," just as there are other classes who can steal "according to law" and again others who can beg "according to law." It must be done "according to law," that is, according to the established rules, just like a poker game has to be played "according to law," and that this is so is the result of our ignorance.

In a poker game we have at least something to say about the rules, or we need not play, but the medical profession is trying to compel us to submit to their rules in regards to inoculations or injections with vaccines and serums without permitting us to have any say about it. We know nothing in their opinion, they claim the monopoly of all knowledge on this issue. All they expect us to do is what Attorney General Gregory expected from us during the war, that is: "Obey the law and keep your mouths closed." But who makes the law? Did Nero or Peter the Great or Louis XIV ever expect more?—the latter, when he said "I am the State."

However, I thought that this brother, dead, might still be a means to help the living. For if an M.D. who treated this boy for more than twelve days, even after such a period of time could not determine what particular ailment he suffered from, permitting him to mingle everywhere with all kinds of people although suffering from a contagious disease, might be fit for almost anything but not as a practitioner of medicine; his license, I thought, should be revoked. A friend and I therefore went to the Board of Health and stated the case accordingly. But what a revelation! How simple minded, ignorant, we had been. We had forgotten to take into consideration the fact that the responsible men on the Board of Health are also—Doctors.

Of one thing, however, I am today convinced, that is, had I in 1908 known one half of what I know now about what causes disease, and the natural method of healing, little though it may be, the crematory would have been cheated in this one instance at least for many years to come.

So there you have it; you will now understand, that if you die immediately after an injection, it is your own fault because you were too late. If on the other hand you do go early to your doctor, he can not yet inject because the disease has not far enough advanced and consequently he can not yet decide upon the "brand." Some prominent doctor, however, told us that by injecting before any symptoms whatsoever appear, just like for instance in the vaccination of children, disease *might* be prevented. Alright, if that's the case let us see!

How many known diseases are there? The doctor told us, that if counted, the number would come up to the neighborhood of 500; another doctor, however, said that they would reach the 1000 mark; but what do we care; a few more or less does not matter, the point we wish to make is simple. We would like to be protected against diphtheria! Alright, get the syringe, and prepare the anti-diphtheria dope, both anti-germ and anti-toxin, for according to Prof. Metchnikoff, as expressed on page 10 of his "Immunity," two shots are necessary for each ailment. Says the Professor: "For a long time all the phenomena of immunity against infec-

tive diseases were collected into a single group. Later it was recognized that it is necessary to distinguish sharply between immunity against the pathogenic-micro-organisms themselves, and that against microbial poisons. Hence the idea of "anti-microbial," and "anti-toxic" immunities. This essential distinction must be carefully kept in mind." We also wish to be protected against pneumonia! Ditto, prepare the anti-pneumonia dope, again anti-germ and anti-toxin. We also wish to be protected against the "flu," grippe," "consumption," "typhoid," "lockjaw," the "sleeping disease," "asthma," "measles," "mumps," "whooping cough"—but wait, how many known diseases were there? Wouldn't it also be advisable to prepare and administer a few "shots" against the still unknown diseases? Yes, a soldier friend, who had been in France during the war, told us that he actually got twenty (20) shots through the hypodermic needle. Isn't it indeed a wonder that he did get back?

There was a time, and it is not so many years ago, when the "wise men" told us to "swat the fly"—and everybody was doing it. But when it comes to considering results as far as the checking of typhoid and small pox were concerned, it was equal to zero. No matter how many flies we killed, by hand as well as by patented devices, there were always more flies left. They were breeding and propagating themselves faster than we were able to kill them, even by mechanical means, automatically, and nothing was really done to amount to anything until some one suggested to destroy the breeding places of the fly by cleaning the premises, that is, by keeping the kitchen and back yard clean, and wherever this is done, you do not have to swat the fly, for there are none to be swatted.

Today, while we no longer swat the fly, the same, simple minded "wise" men are trying to "swat the germ" with serums and vaccines, and no matter how many they may be able to swat, germs multiply even faster than flies did, so there are always more to be swatted in spite of the fact that hospitals as well as laboratories are steadily increased in number as well as volume.

Would it be possible that by applying the same principle to the germ problem that was applied to the fly problem, we might be able to overcome the difficulty? Would it be possible that by cleaning "our" premises, that is, by keeping our insides clean, not by epsom salts or castor oil or calomel, but by unadulterated, uncooked and unspoiled food, that is, by raw food, we might be able to destroy the breeding places of the germs and thereby immediately and forever solve the problem? It sounds reasonable to us, but how does it appear to you? Do you think it worth trying? The only question is, how best to cleanse "our premises." A short fast for from 3 to 5 days might wonderfully aid in this cleansing process. Have you nerve enough to try? It was formerly the fly that was blamed for everything, she was the means of carrying disease. Today it is the germ. We suggest that you no longer blame the fly nor the germ, but look to yourself, and you will find that unless the proper soil is there, neither the fly nor the antagonistic germ will be able to exist; both can thrive only upon filth.

Whenever you go to a doctor you trust your health and in many instances your very life to him—to gamble with, and there is no chance

for you of winning in this gamble; you always lose, for drugs are always poison and leave you in the end in a worse condition than you were before. Have you not courage enough to trust yourself? We are certain that you will be more careful with yourself, than any doctor can be, even if it too should be a gamble, for you are the one most interested in your well-being, and as long as the doctor has to pay office rent, it is the fee that is constantly dangling before his eyes, it is with him indeed the main issue.

Doctors should therefore be public officials, owing rank and promotion to merit for services rendered in *preventing* disease. The present Board of Health is the first crude step in this direction. That progress in this department is so slow is due to lack of interest on our part, due to our own ignorance. If you should make mistakes while so gambling with yourself, it is you that's doing it. By mistakes only do we learn. It is a thousand times better than to blindly trust others and let them make the mistakes for you—at your expense. As long as drugs are used the body is poisoned still more than it already has been poisoned by adulterated foods. "Abstinence from food is the unfailing remedy for the cure of functional ills" says Mrs. Hazzard in her book, and as soon as you have developed courage enough to throw away drugs and follow this advice and take care of yourself, even gambling is eliminated. "An ounce of prevention is better than a pound of cure" or "a stitch in time saves nine." Doctors do not follow the advice expressed in these ancient maxims. On the contrary, they continue, with the greatest ease of mind on their part, to let us get sick and then try to cure us—with filth, which is rather preparing us for—the undertaker, and there is one trait of human nature even in favor of these people, that is, that we forget too soon, or as Metchnikoff puts it: "The recollection of pleasant impressions predominates."

At times, considering the recklessness with which patients are often treated, one might almost come to believe that they were agents for some undertaker's establishment and working on a commission basis, or perhaps on the basis of prosecuting attorneys in a southern state, who besides their salary receive so much for each conviction. In this latter instance it developed "professional" jurymen. If these jurymen did not convict, the prosecutor would lose his extra fee, and consequently they would be jurymen no more. The place near the Courthouse where many of these men used to hang out when Court was not in session was in one little town called "Buzzard's Roost"; the most appropriate name that could possibly be given to this spot. In our case it may also be that there is a scarcity of corpses for dissecting purposes in medical colleges, and that by the careless treatment of some patients they are supplying the demand.

But doctors carry the responsibility we have heard others say, and when it comes to a consideration of this issue, I am convinced that responsibility is very easily carried. Look at a railroad engineer, he carries responsibility for the lives of all the passengers, as well as for the mail and merchandise on his train. Is he much worried about this? Not so that one could notice it; but it is he himself who is exposed to the greatest danger. In case of accident it is he and the fireman who as a rule are the ones first killed. It is for this reason, and first of all for his own sake that he is carefully on watch. But not so with the doctor! You

tell him that you are sick and where the pains are, while he perhaps should be able to tell you, and then he may prescribe for you. If he or the druggist make mistakes, you are the sufferer, not they. They risk absolutely nothing.

There may be cases where an M.D. shows signs of conscientious scruples, but undoubtedly they are exceptions. As a rule, doctors during their college course, which includes the dissecting of bodies, have become sufficiently fortified and calloused; the sharp edge of their conscience, at least in this respect, has been worn off. You don't believe it? Alright! How can a so-called educated man go into the congested parts of our city, perhaps on the lower East Side where 600,000 people live upon an area of one square mile and which, according to a statement in the New York World, is the most congested district in the world, and visit consumptives and prescribe poisons for them, and take for these "services" perhaps the last piece of money they have in their possession, when at the same time knowing that all that these folks need is sunshine and fresh air and wholesome food and a little exercise. If you investigate, you will find that occurrences of this kind are not uncommon.

As to finding the causes of disease, it is the experience of the writer that doctors are not trained along these lines. For instance: A little over twenty years ago I served in the Torpedo Boats division of the Navy. In order to get away from this severe hardship and drill some of the boys devised various means and got away with it. One young fellow could produce artificial heart-trouble by not eating anything except a piece of chewing tobacco, and by drinking a cup full of (what was called) coffee on top of it. About an hour later, and by the time the doctor would be in to examine those who thought that they were sick, the heart would have the desired flicker. Here I might say that on board of a ship there is no such a thing as getting sick; men at times get lazy, but sick—never. In one instance where a man had died in the fire room during the afternoon, we heard the chief engineer say when he saw the corpse in the bathroom: "Yes, this man came to me this morning and complained of something, but I told him that he was lazy and to go back to work. But he must have been sick, otherwise he would not have died." This actually happened, and it appeared to us that even when the man was dead, the chief was not absolutely sure as to whether or not the man had been really sick.

This boy, who could produce artificial heart-trouble became so proficient that at one time he put in 21 days in a military hospital and was daily examined during this time concerning this "ailment" and at one time he was overhauled by six doctors in succession who held lieutenants' rank, none of whom detected about the artificial nature of the "sickness." If the doctors asked for details, he could give them, too. His mother had suffered from heart trouble, and from her he had often heard how the symptoms worked. However, after a while it seemed that they did get somewhat wise to this stunt, for they withheld all food and gave this boy instead of food nothing but castor oil; after a couple of days of such "treatment" the young man decided that he was well enough to leave the hospital. But even with this "castor oil remedy" they were not quite as

successful as they had hoped to be. It was this way: The attendant who was supposed to apply this "lever" to lift this man out of the hospital, had a graded glass; the boy asked in order to keep the glass clean and save the trouble of washing it, to let him drink out of the bottle. The attendant did not care and so he drank about a half a pint each time and suffered no ill effects from it. He had taken too much and never felt that he had taken it until the end of the second day, when slight cramps made themselves felt. It was then that the young man decided to change his environment.

This is only one instance to show that doctors are merely guessing. There were boys who could artificially produce "sore throat" when coal was to be taken aboard and when they were supposed to go down into the bunkers to trim it into the pockets, and a friend (at that time, for H—— knows where he may be now) a blacksmith by trade and in fact a strong man who was in height about 6' 2", was an expert in artificially producing asthma whenever in his opinion circumstances required; another boy managed by his skill to remain in the hospital for 151 days by means of an artificially produced case of gonorrhea, and he was looked up to by "the gang" as a smart fellow; but the king of them all was a lad who hailed from the neighborhood of Hamburg, his name was August —— . He was physically strong, and besides fearless; for years he had roughed it on fishing smacks in the North Sea, during the summer months as well as in winter; only those who have been there can realize what this means, when the water in winter is filled with little icicles and when every little spray that comes over and hits one in the face, cuts, so that it and the hands are bleeding. Well, August had actually managed to serve out of three years only 42 days. The remainder he had spent either in the dispensary, the hospital, or in the guardhouse.

At his discharge the captain called him before the front and held him up to us as "a horrible example" who had cheated "his majesty" out of so many days of service by diseases and other means for which he himself was mainly responsible. But the boys later congratulated him upon his "accomplishments" and said: August is slicker than all of them combined; they tried their best to get him to Cologne (the military fortress, where every one who goes there had to serve the time, spent there as prisoner, in addition to the three years of actual service) but failed, and now that he is through, they will have some time in finding him again. Yes, in the eyes of the boys, August was the king.

But some one will say, who was to do the work that these boys were supposed to do? Well, to be honest, the boys did not worry about that; it was none of their business; they had not volunteered for the "service." But to come back to the doctors, August had no trouble in getting into the hospital whenever he wanted to. Doctors examinations, as far as he was concerned, amounted to but little and were no barrier to him, and as we said at first, August was a strong man, and had the physical endurance of a true sailor.

Doctors as a rule treat each disease locally, as if each organ were independent of all others, while in fact they are most dependently interdependent. Whenever an organ breaks down, you may be sure that they have all suffered. It was the weakest only that gave way first. Had this been stronger, the one next to it in weakness would have caved in.

If you suffer from constipation, do not take epsom salts or calomel or any other purgative internally, but you may often obtain immediate relief by dilating the rectum with the middle finger of your own right hand, after trimming the finger nail and a thorough washing of the hands. Expenditures of money for instruments made for this purpose may be avoided. "Fatigue is only another name for toxic infection." Relief is to be found in rest, not by using the whip or spur in the form of strong coffee or other stimulants. If the latter are taken, constipation will result. Cheerfulness also will aid digestion; most people understand and know about this from their own actual experience; also hope and a determination to get well are important factors in curing disease. Emotional shocks or excitement of any kind or sudden fits of anger at once suspend digestion, and the effects of such are sure to follow. It would therefore be a great step toward the continued promotion of health to practice to "never lose your temper." You may be sure that something can be done. Practice makes perfect, even in this, in controlling your mind. All that is necessary is that you use your own head occasionally,—to think with. A change to the raw food diet will greatly assist. Try it, you have your own body right here to experiment with, and "you have nothing to lose but your pains, you have health to gain." Convince yourself and know, and be "Your own doctor."

"Truly, the time is coming, when disease will be looked upon as a crime, for the knowledge to remain well will be so easily obtainable."



APPENDIX

A few questions answered, that have often been asked:

1. Do you eat all your food cold?

Yes; by a thorough mastication, and all food should be properly chewed, the food will take on the body temperature. It will be either heated if taken into the mouth at a lower degree, or cooled if taken into the mouth at a higher degree.

2. How do you account for men who have not only eaten all kinds of meat, but also used tobacco, drank coffee, beer and whiskey besides, and still arrived at a ripe old age?

These men must have had an exceptionally strong constitution. Besides they are found as a rule, amongst out of door workers, and fresh air, as we know, is a great factor in maintaining health. Had these men lived on pure food also, without the stimulants mentioned, in addition to the pure air, they would have undoubtedly lived longer. On the other hand, amongst indoor workers, as cigar makers for instance, there is hardly an old man to be found. They continually breathe, while at work, air poisoned by tobacco, and are half drunk when they leave the factory, though they may not have seen whiskey; besides most of them indulge in foods that are highly stimulating, and very strong coffee and other stimulants, with the result that they die young, and often very sudden. Even a very strong constitution, where air and food both are impure, breaks down in a very few years.

Being used to having their windows closed while at work, many of these men even keep the windows closed in their dwellings, and often I have found a pet dog or cat locked up in these stuffy rooms. They are afraid that the cool night air might give them a "cold." Those who keep the windows open have their bed in some dead corner of the room, when it should be as near as possible by the window.

3. Would you advise the same treatment to cure rheumatism as you do to cure a toothache?

Yes, both have the same cause, why should the remedy not be the same? Rheumatism is caused by improper food, and so are decaying teeth and a toothache. The elimination of the accumulated impurities from the system and a rational diet will cure both. In addition it might be said that in rheumatism it is too much uric acid that causes the pain, usually put into the system by meat and salt and other condiments. Toothache is brought about by lack of the organic salts, which are contained mostly in fresh fruits and vegetables.

Uric acid it has been found can best be eliminated by an epsom salt bath; two or three pounds of it dissolved in hot water in a bath

tub, and soaking in this epsom salt water for about 30 minutes, and constantly wiping off the acid as it is brought to the surface of the submerged skin with a turkish towel, has proved a great help towards cleansing the system.

Fresh fruits and vegetables contain the mineral matter necessary for tooth and bone building, and these are of course best as they come from the farm; when they have been in cold storage for any length of time they undoubtedly absorbed some of the warehouse smell and are consequently not as wholesome as the real fresh article would be.

4. Do you advise cold packs or cold ablutions only, under all circumstances?

No; in cases of actual pain, as in acute indigestion or other severe local pain, in order to give immediate relief, hot packs may be applied, to be followed by cold ablutions in order to bring about a reaction.

5. Your natural diet may be alright for a single man, but for a family I believe meat would be cheaper, and besides more substantial and satisfying?

The man who asked this question was a friend of the writer: he has since crossed the river Styx and departed for the Elysian fields. The "Flu" knocked him off. However, the question on its face seems reasonable, and we shall therefore reproduce the answer, so here it goes: Every machine, every labor saving device, every improvement of any kind has its advantages as well as disadvantages. Nothing is perfect. If the advantages of the new are greater, and the disadvantages smaller, of what there has been before, the new is an improvement and it is to our interest to make use of it and discard the old.

Here are the advantages of the new:

1. The original cash outlay not greater than in the old.
2. No pain, no suffering of any kind, no anxiety of parents or relatives on account of sickness.
3. No doctor bills, no drug bills, no bills for nurses.
4. No loss of time from employment, and consequently no reduction of wages on account of sickness.
5. The craving for tobacco, intoxicating liquors, coffee, tea, candy, and other harmful stimulants disappears by itself. Money formerly expended in stupefying yourself may now be used for books and mental development. You begin to work for yourself, think for yourself and live, while formerly you were a mere brute, a plaything in the hands of others. The time spent in studying health and how to maintain greater efficiency is in fact the best paying investment one can possibly make. We can not think of anything of greater importance.
6. Always able to keep your appointments and deliver "the goods" on time. No more periods of mental depression or blues; greater understanding of the influential powers of heredity and

environment, and a consequent consideration of the rights of others make us more severe with ourselves, and help us to overcome with comparative ease such unpleasantness as we may daily encounter, all of which is the result of an approach to "perfect health."

As to disadvantages, yes, there are some; nothing is ever perfect. There is always room for improvement. We may not be able to see it, but that does not prevent its being there. Others may have clearer vision to see the still dominant defect and improve accordingly. The only disadvantage we are aware of relative to raw food and a more rational mode of life in general is the inconvenience, or more or less of a struggle one has to pass through in making the change, while the system adapts itself to the new. But this is the price one has to pay for the transgressions during all the years past, a price which after all is but nominal when compared to the great advantages which will be enjoyed by you, not after death, but right here. No, a continuance in the old and wasteful method of living and life is not cheaper, not more substantial and satisfying, and by his sudden demise the friend has proved this assertion to be true.

6. By advocating raw food you would ultimately be doing away with kitchen and cook, waiters and other help. It seems that this would be a hardship upon the people so employed. It might be better therefore to hold on to what we have?

Yes, it is true, people who live on raw food have no use for a kitchen. Houses may be built without it, and the room formerly so used may now be transformed into something that will prove to be a greater advantage, perhaps into a library or music room. It would be a great step forward. Our women would no longer have to waste their lives in the kitchen in spoiling good food by cooking and preparing it, thereby rendering it less digestible than it originally was, and the time formerly so spent might be used in taking a walk and in looking at the grass and at the trees and at the birds, and during the evening at the stars.

As to the hardships it would bring to those now so employed, we are of the opinion that it would mainly be imaginary. These folks could easily find employment in more useful fields, and the working hours of all could then be reduced considerably to the great benefit of all.

Or, supposing that a million men were employed in poisoning the drinkwater of a hundred million inhabitants, including their own; should we, for the sake of keeping this one million employed, permit them to continue their destructive work? Why then keep cooks at useless work, and all such other workers for that matter who are at present engaged in the production of things injurious to the individual and detrimental to the progress of the race? Is work all we are after? It seems that work is only means by which to secure the good things in life? If we have produced enough, why not take a vacation?

Raw food would really solve the servant question, for the preparation of it for consumption, that is, a washing off with plain cold

water, amounts to so little that each and every one might do it himself. Cooks are no longer necessary, but eating is. No, raw food would prove to be a great benefit rather than a hardship, even to those now employed in and about the kitchen.

7. A doctor makes the assertion that cooking does not in any way impair the health-giving qualities of vegetables, for, says he, sailors, if fed on much meat, will get scurvy, but if plenty of cooked vegetables are given along with it, they will not get scurvy.

In the course of the argument the doctor readily admitted that by pasteurizing (heating) milk for instance, all germs were killed, the good ones as well as the bad ones, but failed (or refused) to see the point when the same argument was applied to vegetables. However, the question is not: Do sailors or do they not get scurvy when given cooked vegetables along with meat, etc., but the question is: Do sailors still get sick, even though they receive cooked vegetables as part of their food, which consists mostly of starch, canned vegetables and salt meat, in spite of the purest air they enjoy and their strenuous physical exercise? The vegetable ingredients which prevent scurvy may not have been destroyed by the cooking, but evidently those which prevent rheumatism have been, for practically all of them suffer from it to some degree, besides other ailments. But, says the doctor, rheumatism may still be the result of too much meat! Alright, then, to what extent would you propose to alter the food of a sailor in order to prevent rheumatism, would you advocate the entire elimination of meat? The doctor answers "No!"

Now, then, the gist of the original question is: Does heat (excessive, artificial heat), or does it not effect the delicate tissue of anything to which it is applied? We are convinced that it does! But you should not believe what we say! Why not investigate and find out for yourself? Do you believe that peas or beans or rice, etc., if put into the ground after being boiled, would still grow? We know that they will not! The heat killed them!

8. Is it not true that one man's meat may be another man's poison?

This holds true only as long as the system has never been thoroughly cleansed, that is, as long as both still adhere to the "mixed diet." The system of one person may be encumbered with different ingredients or substances from that of another, according to the different foods they ate. If now certain raw foods are introduced, they may harmonize in the one and not in the other, or disharmonize differently in both; the reaction will be according to the different foods formerly ingressed. If however the systems of both are clean, the same natural and unadulterated food will bring about the same effect upon both, for we are after all pretty much alike.

9. How does diabetes start?

If I should try to answer a question of this kind in the manner as the questioner perhaps wishes me to answer it, I might most likely nine times out of ten not get it right, that is, neither to the satisfaction of the questioner, nor to the remainder of the audience. The question might as

well be: "How does a headache start?" which may be different in every individual, although they were all headaches. If on the other hand I answer the question according to the key, that is, "The unity of all disease," that impure air, adulterated food and improper exercise are the cause of all disease, it becomes at once a very simple matter. What do we care about the details of it, which may differ in every individual? Eliminate the accumulated impurities from your system by scientific bathing, constructive exercise, an eliminative diet, or better still, by fasting, and you are bound to get well.

10. Can you tell us how the food we take in is changed into blood, bone and muscle, or into vitality or energy in general?

No; as far as I have been able to find out, even the foremost men in this line, such as Virchow, Liebig, Metchnikoff, Wiley, Leach, Allen, Carque, Carrington, etc., readily admit that they do not know what really takes place within our bodies. There are lots of theories about it but positive knowledge is still very limited.

11. If you do not know how food is assimilated within us, what moral right have you to come before us and advocate the eating of raw food in preference to cooked food, canned stuff, chocolate, pastry, etc., and at the same time argue against the drinking of such beverages as coffee, tea, soda water, etc?

I always like and encourage questions of this kind. They mean business. There is no foolishness in them. I either do good with what I advocate, and have a right to exist and propagate these ideas, or I do no good, and in this latter instance should get out of the way and make room for others. In my case, as far as raw food is concerned, I HAVE RESULTS, and in the last analysis it is results alone that count. My experience has shown us that the result of trying to maintain life on canned goods, etc., is disease, and that the result of pure food, pure air and exercise is health. This is fact, not theory, tested on myself and others many, many times. We can not as yet tell how these effects come to happen, but experience has shown us that they do happen. This is sufficient ground at this time to go on with our work. Later we may be able to find out and explain why and how they happen.



Bibliography

The following is a list of some first class books, arranged in order as they might be read. To the authors of all of these books I am greatly indebted, for I have liberally taken from most of them. If you find them differ a little in some details, use your own head, and do what you yourself have reasoned out to be the best—for you. Then test it on yourself for a while and watch the results. "By the fruits ye shall know them." In regards to diet, the first nine cover the ground thoroughly. Scientific bathing is explained in detail in number ten. This is a very important work which every one should read. I also call your special attention to Number 14. Everyone married, or intending to be, married, should read it. Concerning fasting, you will find it in Numbers 11 and 12. The five books last listed contain other matter besides chapters directly relating to health, but are of the very best, and each can stand more than one reading. Other books from which I quoted I have not listed, as they contain mostly technical matters and are very expensive. They are however available in most libraries. Most of the books here listed may be obtained from the author of "Your Own Doctor."

1. The Folly of Meat-Eating.....	By Otto Carque	\$.25
2. The Foundation of All Reform.....	By Otto Carque	.50
3. Simplified and Practical Dietetics.....	By Charles C. Froude..	.50
4. Rational Fasting	By Arnold Ehret	1.00
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I have read the manuscripts of "Grits vs. Bread" and "The Naturopathic Cook Book," the author of which is Henry E. Lahn. By the aid of the latter one may make the change from the old to the new way of living very gradual. Both of these books will leave the presses this summer; the retail prices of them will be nominal.

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